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A Review of "Methods of Mission Work."

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IN 1886-87 Dr. J. L. Nevius published in the CHINESE RECORDER a series of articles on "Methods of Mission Work." Shortly afterwards the same articles were slightly revised and republished in book form. Some years later, when the edition was exhausted, the Presbyterian Board of Foreign Missions reprinted the book and sent copies to all of its missionaries, and in other ways gave it an extensive circulation. During these years it has been widely read and often quoted in discussions on mission policy, both at home and on many mission fields. The secret of its popularity with Secretaries and Boards is not far to seek. It seemed to promise the rapid evangelization of the world at a minimum of expense. From various causes the Boards were becoming embarrassed for want of funds, and this little book offered a most inviting and opportune text from which to preach and enforce economy. It was tacitly assumed that the method therein advocated had been wrought out to a conspicuous and assured success, and that there were in Shantung a large number of self-supporting churches which had been raised up without the aid of paid helpers. Young missionaries made great use of the supposed success of the "New Method," both in print and in missionary addresses. Self-development and self-support were heralded as the secret of all true success, and previous generations of missionaries were condemned, impliedly if not expressly, for want of discernment in the conduct of the work, having failed to develop the ideal self-nurture and self-support, and raising up a generation of "rice Christians." Frequent inquiries have been made both in print and by letter as to facts in the case. No one in Shantung, cognizant of the history and results of Dr. Nevius' work, has ever made any response. Two things have operated to produce this reticence. First, while it

was felt by those who best knew the facts that they did not really sustain the theory, yet it was difficult to say so without giving offence, and seeming to be jealous of a good man's work. Second, it seemed an ungracious thing for younger men to oppose their views to those of Dr. Nevius, especially after his death, and it was, at the same time, a difficult thing to stem the tide of sentiment which home secretaries and others had worked up.

The writer has resisted for a number of years the thought of writing on this subject, though urged to do so by a number of experienced missionaries both in Shantung and elsewhere. A special appeal from the editor of the RECORDER finally determined me to collect information and review the book in the light of all the facts of the case. In doing so I realize that my purpose will perhaps be misconstrued and my motives misunderstood. I write reluctantly and under a strong sense of duty. In common with many others I feel that the cause of missions demands that a voice be heard from Shantung in regard to this book. I have not written hastily. Over ten years have elapsed since "Methods of Mission Work" was first published. I was on the ground and thoroughly conversant with the circumstances in which the book was conceived and written, and I have specially investigated the results of the particular work on which it is based. I have also watched the progress and policy of mission work as affected by the book, and am profoundly convinced that its main contention is based on insufficient data and exceptional facts, that its theory is partial and defective, and its aggregate effect a serious hindrance to mission work. Before proceeding with this review I wish most explicitly to disclaim all personal animus. Dr. Nevius and myself were friends and collaborators for twenty-five years. Nothing at any time occurred to disturb the harmony of our friendship or hinder a hearty co-operation in our missionary work. So far as Dr. Nevius is concerned, and more especially on Mrs. Nevius' account, I would fain not write. She still lives, and very properly feels a jealous interest in what her husband did and wrote. I shall strive to say nothing unkind or ungenerous, but confine myself entirely to what concerns the facts and principles of the case.

The book is written in the author's best style. His facts and arguments are clearly and forcibly stated. The spirit of the book also is admirable, and easily captivates the reader and carries him along in the author's way of thinking. I fear I may not be able to put my review in so taking a way. The task which I have set myself is essentially difficult. I am opposing the principles of a book that is very popular with many, and in order to do so with any success I must do the work thoroughly, opposing argument

to argument and fact to fact. In doing this there is danger that I will seem to be too polemic. What I ask of the reader is that he will give the case a fair hearing and consider that I am opposing and criticizing not a *man*, but a *theory*.

Terminology.

In the book constant use is made of the terms *old and new plan or method*.* By the former is meant the method of employing Chinese preachers or helpers, as auxiliary to the missionary, and by the latter the method of starting and carrying on mission work without the aid of native helpers, as illustrated in Dr. Nevins' own work in Shantung. He affirms in his introductory chapter that there had been for a number of years a progressive change in the direction of the non-employment of native helpers, and cites his own experiment in Shantung as a final argument in that direction. Now, I do not think there is any sufficient ground for the use of such terms either in general, or in his own work. It is not, by any means, the fact that in former years all missionaries favored the free employment of native preachers. Still less is it the case that in more recent years missionaries generally refrained from employing native evangelists and helpers. So far as I could see there had been no special change other than that which grew naturally out of the advancement from the pioneer stage to that of the higher and maturer development. The change was not in the non-use of helpers, but in choosing them more carefully and in training them more thoroughly. I cannot, therefore, but feel that the constant use of these terms, "old and new method" (except it be in so far as the term "new method" is intended to describe Dr. Nevins' special work) was, and is, calculated to create a wrong impression, especially on those not well acquainted with all the facts.

Of late years, especially since the home publication of "Methods of Mission Work," there has been a good deal of writing in the papers on this subject, mostly by a few men, some of them being young men who, having had no experience of their own, ventilate the preconceived ideas they brought from home, often easily traceable to "Methods of Mission Work." The actual change in opinion and practice has not, however, been nearly so great as the continued agitation of the question would indicate. Within a few years an extensive work has been developed in Manchuria. That work is now advancing by leaps and bounds. A home secretary writing of it says: "The reports and letters from Manchuria impress one

* The edition of "Methods of Mission Work" referred to and quoted in the following pages, is that printed in New York by the Presbyterian Board of Foreign Missions.

with the idea that the missionary difficulty there is an embarrassment of success." But unlike Dr. Nevius' work it was preceded for many years by a preparatory work done by the abundant use of native helpers, supported by the Mission. More recently most of these helpers have been supported in whole or in part by the churches. This result did not come, however, until after many years of faithful work had preceded it. Not long after Dr. Nevius gave over his work, our Mission started a new station at *Chi-ning-chow*, in the south west of the province. The leading man in starting the new station was Rev. J. H. Langhlin, who was associated for a time with Dr. Nevius in his work, and had the best possible opportunity of understanding and appreciating his theories. Yet in beginning this new work he did not decline to use native helpers. On the contrary, he used them freely, and has continued to use them. At the Shantung Missionary Conference, held last year at Wei-hien, when speaking of using native helpers in starting new work he said: "In the expenditure of foreign money I have not lost confidence. My experience convinced me that we foreigners can by no means influence the Chinese as their own people can. The Chinese who have been brought to Christ directly and solely by the foreigner are, I fear, very few."

CHAPTER I.

Native Helpers or Paid Assistants.

After a short introduction setting forth the terms "new and old method" the author, under the head of "Objections to the Old Method," draws out an elaborate argument against the employment of native helpers. This is the ruling thought of the book. The one idea to which the author continually returns is, *Do not pay the Chinese for preaching*. Besides arguing the question on its merits, he adduces from time to time throughout the book the large work he himself had developed without paid agents, as final proof of the feasibility of the method. On the face of it the principle is decidedly taking, and it is freely conceded that some of his arguments are sound and forcible. Without doubt the employment of helpers, like most things in this world, is capable of excess. He is, however, doing the work of a reformer, and, as is common in such cases, goes to extremes. He does not indeed distinctly announce himself as wholly opposed to the employment of native helpers, yet his book has, to a great extent, made such an impressiou, both in China and elsewhere. Dr. Ross, of Manchuria, thought it worth while to write a letter to the RECORDER (May, 1898) expressly to show, from his recollection of an interview with Dr. Nevius a few years before, that he was not by any means opposed to the employ-

ment of native helpers in all circumstances. Dr. Ross felt the pressure of the sentiment which Dr. Nevius' book has created in many quarters against paying the Chinese to preach. This is, in fact, the central idea of the book. A few years ago a widely known and veteran missionary of South China, who believes in the employment of native preachers, came with some concern to one of our Shantung missionaries at a missionary gathering in the home land to ask the facts in regard to Dr. Nevius' work, saying: "Our Board, under influence of Dr. Nevius' book, are seeking to cut off our whole supply of native helpers." Lest the writing of this review should create a wrong impression with regard to my own views I may be allowed to say that I have never been an advocate of the extensive employment of native preachers, but rather the contrary.

In his argument against the employment of paid helpers the author makes the following points, which he treats at length:—

1. *Making paid agents of new converts affects injuriously the stations with which they are connected.*

2. *Making a paid agent of a new convert often proves an injury to him personally.*

3. *The old system makes it difficult to judge between the true and false, whether as preachers or as church members.*

4. *The employment system tends to excite a mercenary spirit and to increase the number of mercenary Christians.*

5. *The employment system tends to stop the voluntary work of unpaid agents.*

6. *The old system tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.*

1. *New Converts as Helpers.*

The first two points refer expressly to the employment of *new* converts as helpers, and the treatment of the third point turns on the same idea. If the argument here and throughout the book were confined to this class of helpers there would be comparatively little objection to it. This is not the case, however, even in this preliminary argument, for in the other three points this special idea is, for the most part, lost sight of, and the argument merges into what, in the summing up at the close of the chapter, is called "the paid agent scheme," by which is meant the employment of helpers in general. There is no doubt but that the employment of new converts as helpers is generally open to serious objection, and much that Dr. Nevius here says is worthy of great attention. Such a course has not, however, so far as my experience goes, been practiced to any such an extent as Dr. Nevius' argument would imply. It is

a rare thing that a certain amount of probation and of time spent in special study, is not required. As mission work matures there is very little temptation or occasion to employ men without such training. Neither is it by any means wise to make an *invariable* rule that new converts should *never* be taken up and trained for helpers. I have in mind several men of this kind in Shantung who became pre-eminently useful and influential men.

In the course of his argument, to show that the employment of a new convert often introduces trouble in the station, the author says: "The religious interest which passed like a wave over the neighborhood gives place to another wave of excitement, and the topics of conversation are now place and pay." This seems to be a purely hypothetical case, which in my opinion is quite imaginary. A "wave of religious interest" which has not, beneath and behind it, some selfish temporal end, is a very rare if not an unheard of thing amongst the unevangelized heathen. No such thing occurred in Dr. Nevius' work in the famine region, where the underlying thought in all minds was temporal advantage through connection with the foreigner. The extensive work in Manchuria already referred to had and still has beneath it, as is well known, a large measure of selfish worldly ideas. Men must know something about the gospel before they can desire it for its own sake. Missionaries have to be content in the first place to preach to and teach many who are listening and learning from selfish motives. The genuine religious interest comes later, the result of the power of truth. The idea of temporal advantage gets there much earlier than the time when a new convert is employed as a helper. The experience of missionaries in a new place is almost invariable, viz., that those who first receive the gospel are teachers or servants or workmen who come in contact with the missionary in a business way rather than from religious motives.

2. *Native Helpers Mercenary.*

While the author of course admits that many paid agents are sincere, earnest men, yet his argument, both here and throughout the book, proceeds on the assumption that a large proportion of them are mercenary. This I certainly regard as unjust. In the opening years of mission work, in a given place, unworthy men are no doubt sometimes employed, but as the work matures and experience increases this is not often the case. I have no hesitation in affirming that, taken at large, Chinese preachers are not more influenced by unworthy motives than the generality of preachers in England and America.

3. *Using Paid Helpers Fosters a Mercenary Spirit.*

This argument seems to be very much overstated. In the first place the number of native helpers is very small indeed in proportion to the whole number of Christians. Again, the whole number of native preachers is very small as compared with the whole number of Christians employed as school teachers, personal teachers, servants, etc. Hence to regard them as the chief occasion of the supposed mercenary character of Christians generally, is, to say the least, to put the lesser reason for the greater. Would Dr. Nevius oppose the employment of a Christian in any capacity, using *only* heathen teachers, servants, etc.? Some new missionaries have been led by the influence of his book to go even this far. The next step would be to dismiss a teacher or servant converted in the missionary's employ. Of this I have not heard, but I have heard it seriously proposed to have such converts join the church of another mission.* What a spectacle we would present to the heathen if we were to discriminate against our own converts. As an illustration of the evil effect of employing unworthy helpers who drew into the church men like themselves Dr. Nevius cites the case of the work started in the district of *Shiu-kwang* by Rev. J. A. Leyenberger, and which, at the time he wrote, seemed to be in a very unsatisfactory condition. Many afterwards fell away, it is true, but not more than in some other parts of the famine field. Yet the foundations held, and there is to-day no more prosperous work in any part of Dr. Nevius' field than in *Shiu-kwang*. For several years that district has contributed about three times as much for the support of the gospel as any other part of Dr. Nevius' field, though not as much as some other stations in the Wei-hien district, built up from the first by paid agents.

4. *Stops Voluntary Work.*

That the mistaken employment of an unworthy man would tend to discourage the voluntary work of others who are of the same spirit, is not to be denied. It is to be feared, however, that the voluntary work of *such men* would be very little in any case. The argument, moreover, proves too much. It is equally good against the Christian ministry and against the agents and other paid workers of the Young Men's Christian Association, Christian Endeavor, Bible Society, etc. Christianity has ever been and still

* Since writing the above a friend has told me that he heard a missionary who is a great admirer of Dr. Nevius and his "Method," saying: "My cook, who is an excellent servant, is thinking of becoming a Christian, in which case I am sorry to say I shall be compelled to find another servant." It is very certain that Dr. Nevius never intended such conclusions to be drawn from his argument.

is very largely dependent for its aggressive propagation on paid agents who, while they work in the gospel, live of the gospel.

5. *Rice Christians.*

Whilst Dr. Nevius very justly resents the imputation that Chinese Christians in general are rice Christians, yet he raises the question how far missionaries, by using paid helpers, are responsible for giving ground for the charge. This argument against paid assistants has but little weight, seeing the number thus employed is so very small in comparison with the whole number of Christians, and seeing that the same argument holds against employing a Christian in any capacity. So far as the heathen are concerned they are bound, as Dr. Nevius admits, to attribute a mercenary character to the Christians. From *their* standpoint they can conceive of no other motive for becoming a Christian. They assume *a priori* that every man acts from a selfish motive, which with them generally means a mercenary motive. This estimate is just as true of the missionary himself as it is of the helper he employs, or the convert he makes.

It is worthy of special remark in this connection that in China the normal idea of entering a sect is that of getting a living thereby. This idea was not begotten by Christianity, but has long been associated with Buddhism and Taoism, so that to represent it as engendered by the mistaken policy of missionaries in propagating Christianity is beside the mark.

6. *The Argument Defective.*

The author's argument against native helpers is defective and inconclusive, in that it fails to recognize any object on the part of the missionary beyond the direct conversion by personal effort of so many individuals. That in general this should be a prime object with a missionary may be allowed, but it is not his *only* object. He desires to spread far and wide amongst all classes a knowledge of the fundamental facts and truths of the gospel. For this purpose he writes books, opens schools, trains and uses native helpers, and subsidizes indirect agencies of every kind. If he is a wise man he will not be deterred from using every available means of spreading the truth by the fear that he *may* occasionally use an unworthy agent. Even a man whose motives are not all that they should be, may still preach the great facts of the gospel, and in so far accomplish what the missionary has at heart. Whether it be in pretence or in truth Paul rejoiced that the gospel was preached. It is but a narrow view of the missionary's work that takes no account of the ultimate effect of the general diffusion of religious truth.

7. *Incidental Evils.*

That in the employing of native helpers there are some incidental evils is freely admitted, yet they are not more in proportion than characterizes most human enterprizes. The prevalent good far outweighs the incidental evil. This has ever been and is still the deliberate judgment of the great majority of missionaries, especially of those who have been longest and most successfully engaged in evangelistic work. In support of this I could easily cite the names of many of the foremost missionary workers in China. Notwithstanding the earnestness with which Dr. Nevius focuses attention on the attendant evils, yet he himself admits the propriety of employing *some* helpers, and did actually employ a number. So that, after all, it is a question of *how many* and *what kind*. Circumstances differ, and so do men. Some men are able to use profitably a much larger number of helpers than others. The condition of success in using paid agents, is a strong personal influence, joined with diligent and careful personal supervision. I have heard it repeatedly affirmed, and from my own knowledge I am quite sure of the fact that Dr. Nevius was considerably influenced in his opposition to paid helpers by what he considered as the unwise and excessive use of them by his principal colleague. In the concluding paragraph of the author's argument we read: "Now we readily admit that whatever course we may take, the Chinese will still regard us as foreign emissaries, our religion as a feint, and our converts as mercenaries. What we deprecate is gratuitously furnishing what will be regarded as conclusive evidence that these unfavorable opinions are well founded." The term *gratuitously*, as here used, is certainly unjustifiable. It virtually affirms that paid agents are wholly useless, and that those who are using them are wasting time and money to no purpose. The use of such language shows how Dr. Nevius' zeal has carried him away. He probably used the word inadvertently, and would no doubt have changed it if his attention had been called to it.

CHAPTER II.

Historical Statement.

Before proceeding further, and in order to a clear understanding of the case, it will be proper to give a brief historical statement of the after development and present condition of Dr. Nevius' special work. At the meeting of the Shantung Mission in Weihien, in the autumn of 1886, Dr. Nevius handed over his entire

out-station work to the care of the Mission. Though it was known that he intended before long to retire from itinerant work and hand over his stations to others, it was not known, or supposed, that he would do so at that time. He surprised some of us not a little by the manner in which he insisted in handing over his entire work at that time to the Mission.

The work was in a critical condition. Extensive disaffection prevailed, and defections were numerous. It was evident to the majority of the Mission, if not indeed to Dr. Nevins himself, that something more and different must be done if the work was to be preserved from disastrous disintegration. The field was divided in geographical lines and assigned to Rev. J. H. Laughlin and Rev. J. A. Leyenberger, save three stations in the extreme south which were assigned to Dr. Corbett. Mr. Laughlin had already accompanied Dr. Nevins on several tours of visitation for the purpose of being inducted into his methods of work. Mr. Leyenberger had been in charge of his work while he was absent on furlough, and was well acquainted with his methods and largely in sympathy with them. Notwithstanding, when the work was actually transferred, it was felt by both these brethren, as well as by others, that more effective supervision was imperatively needed. For this purpose they each employed several well trained helpers, who gave efficient assistance in shepherding the people and conserving the work. A number of stations seemed on the point of going to pieces, and several did presently disappear. In a number of cases the leader had proved to be unworthy, and naturally carried with him those who had come in under his influence. In most of the stations there was more or less disaffection, a part at least of which sprang from the blame that was cast on Dr. Nevins and his leading helper in the matter of a silver mine. This unfortunate scheme (referred to by Dr. Nevins on page 52) was launched by several of Dr. Nevins' station leaders, through the active assistance of the helper just referred to. He wrote a letter in Dr. Nevins' name, promising his assistance, and especially his good offices with the authorities in Peking, whither he was just then going to attend a meeting of the North China Tract Society. When this letter was brought down from Chefoo and its contents spread about by the helper as he went the rounds of the stations, no small stir was created, money was liberally subscribed as stock, and eight men posted off to Peking to secure the government's sanction to the enterprise. Dr. Nevins, however, disowned all connection with the letter and refused his assistance. After large sums of money advanced by the Christians as shares had been squandered, the scheme finally fell entirely through. The unscrupulous conduct of this helper and the consequences to which

it led, wrought a great damage to the cause.* This incident shows how strongly, amongst Dr. Nevins' converts, the mercenary idea had connected itself with the foreigner.

It was not long after the transfer of the work to others until the method of teaching on the Sabbath by the memorizing of Scripture and the recital of Bible stories, was more or less replaced by the faithful preaching of the gospel, accompanied by earnest personal appeals to the religious consciousness of the people. As the missionaries in charge were near at hand, and the field divided, they were able to make more frequent visits. Presently also schools were opened at many of the stations and teachers sought who were sufficiently instructed to be entrusted with the conduct of the Sabbath services. These schools proved to be a very efficient means of holding the stations together, and in many cases the influence of the teacher proved to be most happy.

In the year 1890 the Presbytery of Shantung in order to create a stronger inducement to give for the support of the gospel, and, if possible, prepare the way for the support of pastors, instituted a scheme of ministerial sustentation, modeled after a similar scheme adopted in Brazil, and reported to us as having worked admirably. It included in its operation all the churches in the province connected with the Presbyterian Mission, and consisted in requiring from each church and station an annual contribution, representing their ability to support the preaching of the gospel. All these contributions were collected into a common fund, which was to be used in supporting a number of native evangelists. These pastors or evangelists had been carefully instructed and ordained to the full work of the ministry. They were appointed to their particular fields by the Presbytery, a majority of which were native elders. These appointments were not to single congregations, but embraced several preaching places, in some cases quite a number, and it was understood that in making the appointments from year to year those giving most liberally should have the preference. The contributions were collected and disbursed by a committee of elders, who also fixed the salaries of the pastors. The weakness of this scheme proved to be in what had been supposed would be its strength, viz., in the fact that the salaries were fixed by the native elders of the committee. From the first they were put too high. The foreign members of the Presbytery brought their utmost influence to bear on the committee to have them fixed at a lower rate, but with only partial success. As the money was given by the Chinese

* A similar damage to the stations connected with the Baptist Mission at Ching-chow Fu was happily prevented by the prompt and energetic action of Rev. A. G. Jones in warning the people against the scheme. As he was living on the field he was at hand and able to act with sufficient promptness.

they claimed the right to say how it should be paid out. This scheme continued in operation for three years, when it was dropped for a year, after which it was revived and modified and continued for two years more, when, at the division of the Presbytery in 1896, it was finally abandoned. It did good, in that it developed the liberality of all the native Christians by placing before them as a definite object the support of a native ministry, and it did actually secure almost the entire support of five native pastors.

The greater part of Dr. Nevius' work was included in the appointments of these native pastors, who were also assisted by many school teachers and by the advice and co-operation of the missionaries at Wei-hien. The principal weakness of these native brethren was their too easy reception of members and their failure to enforce proper discipline. Upon the lapse of the sustentation scheme a regular call was made out from about thirty stations for the pastoral service of Rev. Li-ping-i, and he was installed over them. Most of these stations belonged to, or sprang from, Dr. Nevius' work. The field proved to be too large for one pastor, and the second year a portion was transferred to other hands. At the end of this year the pastor resigned, and the stations were placed again under the care of the missionaries at Wei-hien. This brings the history down to 1898, when the major part of the present review was written.

CHAPTER III.

General Statement of Results.

In order that I might know the facts and be able to speak advisedly concerning them, I engaged the services of one of Dr. Nevius' most reliable station leaders and sent him to visit each station and investigate, on the ground, the facts concerning it. It was found to be a difficult thing to get all the facts desired. The records kept were not left with the stations, but retained by Dr. Nevius. In some cases the leaders, who of course were the best informed, were dead or gone elsewhere; in others they had given up their religion and would give no reliable information. The whole number of members reported by Dr. Nevius when he handed over his book to others, was considerably greater than the numbers reported by the helper who made the investigation. As the number was generally made up by recalling the names from memory, this is not to be wondered at. Some who had died or apostatized years ago were forgotten. Of the "*about sixty stations*" spoken of as constituting Dr. Nevius' work I have only been able to find *fifty-four*. Of these there are four, concerning which I failed to get any particulars. The information elicited concerning the other fifty may be briefly summed up as follows: *Fourteen* stations have been entirely

abandoned, the members having all apostatized or died. (Many of those who have died are reported as having previously apostatized.) In two or three cases one or two have remained Christians, but have removed to other parts. Five other stations are described by one of the brethren who succeeded Dr. Nevins as having "*a nominal existence*," that is, a *very few* remain nominal Christians, but do not meet on the Sabbath or show any signs of life. Besides these there are eight stations in which no Sabbath service is held, the few remaining members attending service at adjoining stations. The remaining twenty-three stations have been so grouped as to be organized into eleven churches with elders and deacons. In only one case is a church confined to a station. Sabbath service is maintained with more or less frequency in each station.

Within the last year native pastors have been settled in *three* of these churches. The other eight churches are ministered to more or less regularly by the missionaries at Wei-hien and by Chinese helpers under their direction. Of the station leaders about one-third have entirely given up their religious profession, having for the most part fallen into vicious practices, such as gambling, opium smoking, etc. Several, not finding the worldly advantage they had expected, went to the Roman Catholics. Another third remain in the church, but are decidedly indifferent Christians. The remaining third are good men; some of them being eminently useful, but none of them have prepared themselves for the pastorate. In the aggregate quite as many of these helpers have gotten, or tried to get, financial gain out of the church or the foreigners, as any other class of men in the church.

Dr. Nevins assisted about fifteen stations to build or lease houses for Sabbath services, giving from ten to fifty dollars to each, which was from one-fourth to three-fourths of the whole expense in each case. The majority of these houses have passed into private hands, and are no longer used for their original purpose. In nearly every case these houses have been the cause of more or less dissension and disaffection. In twenty-five stations boys' schools were opened by those who succeeded to Dr. Nevins' work. Of these schools quite a number were boarding-schools. Six boarding-schools for girls were also started. In all these various schools self-support has been gradually introduced to a greater or less extent. A number of the schools at first started have since been abandoned.

It is of course understood by all who are at all familiar with mission work that defections and failures, to a greater or less extent, are one of its constant concomitants. The above synopsis is not given with any intention or desire to exhibit Dr. Nevins' work as a failure, but simply to prove that notwithstanding his claim to

a superior method, his work has shown, to say the least, a full share of the defections and failures incident to work done on what are known as ordinary methods. Simultaneously with the development of Dr. Nevins' work, Dr. Corbett, assisted by a number of paid helpers, founded a considerable number of stations in the same general region which was covered by the famine, and these stations were also turned over to the care of the mission at Wei-hien. A canvass of these stations does not show a materially different result from that shown by Dr. Nevins' stations.

Having premised this statement of the after development and general results of Dr. Nevins' work, I will now proceed to call attention, in order, to some points in which the theories advanced in *Methods of Mission Work* seem to me to be open to serious criticism. In doing this I will not attempt to canvass every particular statement or argument to which objection might be made, but will confine myself to such important matters as seem to call for special notice.

(To be continued.)

*Personal Relations between the Missionary and his Parish.**

BY REV. E. E. AIKEN.

IT is a familiar remark that the successful minister now-a-days must be preacher, pastor, and administrator in one. If this be true where the church is already established and organized, how much more true must it be where the business of the minister is to create, develop, and organize a church where there was none before, as upon the mission field. At the very threshold of our subject let us not fail to do full justice to the sentence which doubtless rings in the ears of many a pastor and preacher all his life long as clearly as when he first heard it in the seminary, "Nothing will compensate for failure in the pulpit;" but let us remember that in the larger sense the missionary's pulpit is not only that in the little chapel or meeting-room where he begins by preaching to a few who can be gathered together Sunday by Sunday; it is also the seat or bench on which he sits to talk with visitors at the inn where he may be stopping, and the study-chair from which he talks informally to visitors, church-members, inquirers, merchants, workmen, servants, scholars, teachers, preachers, men of every class and kind who are learning about Christianity from the whole tenor of his daily life and conversation, as well as from his Sunday and chapel sermons.

* Read at the Pei-tai-ho Conference, August, 1899.

Bearing in mind this wider sense of the missionary's call to preach, when he finds himself in the midst of a people who know not him, nor his doctrine, nor his Master, we may quote here the remark of an able and practical worker on the field, that the missionary's success depends not chiefly on his scholarship or his ability in other directions, important as these may be, but most of all upon his personal treatment of those for whom he is working.

No great amount of thought is required to apprehend the force of this statement. Christian work, the world over, is essentially one; yet there is no worker of whom the Master's saying is more distinctively true, "I will make you fishers of men." In the home lands from which the missionary comes, Christianity in some sense everywhere prevails; but in the lands to which he comes it is a new thing, and the precise errand on which he is sent is that of winning to himself and his Master those who belong to other faiths. The Lord's own simile suggests the truth we have in mind. The fisherman must adapt himself to the habits of the funny tribes he seeks to catch. What they like and what they fear, the times and ways in which they can best be approached, the places they frequent, and those they shun, must be studied and learned, and many times it is only at the cost of infinite patience, self-denial, and perseverance, that the living treasures can be won from river, lake, or sea.

So is it with the fisher of men. That he should understand and know how to deal with those whom he seeks to win, is of the first importance. Here, as in so many other spheres, natural insight and faculty differ widely.

No two men have precisely the same understanding of those by whom they are surrounded, and the faculty possessed by different ones for dealing with men is as infinitely varied. Yet, while all learn much by experience, there are few who do not need the aid of careful observation, thorough study, and patient reflection to fit them for the daily, practical, oftentimes infinitely difficult but constantly necessary personal dealing with men of every sort; and if this be true of the Lord's servant in almost any sphere, how emphatically true must it be of him who finds himself in the midst of a people widely different in customs, ideas, literature, and language from those among whom he has been brought up.

But before going on to speak of the reception a missionary is likely to meet with, in the first instance, among a polite Oriental people, particularly where, as is so largely the case at present, the way has been opened and prepared by those who have gone before, it may be well to notice that as a matter of fact it often requires considerable patience, not now to say also experience, justly to appreciate the reception which one at first receives. This is due

not merely to imperfect knowledge of the language of the people, and not alone to a want of acquaintance with their manners and customs, but, generally speaking, to a want of sense of the significance of things among them. This is largely due to the above causes, it is true, but springs also in no inconsiderable measure from a habit of mind, in many cases instinctive, in some apparently almost insuperable, of regarding those to whom the missionary comes primarily as belonging to a different race, instead of looking beyond and deeper to what is really the essential and fundamental truth—however numerous and amusing their external differences from his own people may appear—viz., that they are in fact men and women like himself, of like hearts, like possibilities, like destinies, according to the glorious gospel teaching that “God hath made of one blood all nations of men,” and the yet more explicit declaration of the apostle that in the kingdom of God “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.”

Here, then, we find the broad and adequate basis for the whole wide range of mutual relations between the missionary and his parish; and after all, when all external differences have been passed—not always a very easy task, it is true—the principle resolves itself simply to this, that the relation between the missionary and his parishioner, whoever he may be, is and should be that between man and man.

How much this means, though it is quite simple, many essays may be written adequately to explain; but, in its all-illuminating light, shining steady and clear, let us go to deal with some of the successive steps by which the missionary may, it seems to us, acquire the great personal influence which it is his high calling to wield in his sometimes limited but generally magnificently large and wide parish.

Perhaps the first idea which the people ordinarily have of the missionary is that he is a guest from a foreign land, and is to be treated as such. We need not quote from the usual polite and agreeable style of native conversation with a foreigner, set off, as it is quite certain to be, against depreciatory allusions by the native participant in the conversation to his own humble kingdom, stupid people, very ordinary self and altogether insignificant position and attainments. Evidently he can hardly mean all that he seems to say; but so much polite conversation will undoubtedly mean at least as much as goodwill and a desire to please.

Now we think it may safely be laid down as a rule that a man should be met as far as possible on his own ground as being by far the most natural, the wisest, and the most effective way. How

far one can wisely learn and use the ordinary forms of polite oriental conversation is a question which will be answered differently in different cases; but we venture here to say that the more that can be learned and rightly used the better. Making allowance for the extravagant expressions already alluded to, there yet remains a great deal of polite conversation which, after getting accustomed to unfamiliar phrases, can be used as similar expressions are used in ordinary conversation in the West.

Let it always be remembered, however, that the use of hollow phrases is about the last thing to be recommended to a missionary. Nothing is more flat, or more certain to destroy all wholesome influence. He, of all men, needs to be genuine and full of meaning in what he says, for his words are his tools, his weapons, the expression of his life and teaching, and the power by which he is to mould and change, if possible, the characters and lives of those about him. Let him learn to use the ordinary polite expressions so fast, but only so fast, as he can use them naturally and genuinely; bearing in mind that as Christianity within the last few centuries has so greatly purified English literature of the coarseness and vulgarity formerly current, so it may fairly be anticipated that in the East a pure and simple Christianity will purify polite conversation, letter-writing, and the various forms of official and literary composition of the absurdly extravagant phrases which now so frequently occur.

But pleasant and helpful as the knowledge and use of the forms of polite conversation may be, and "Open Sesame" as they will not infrequently prove to doors and hearts, no true missionary will be content to stay always on this footing only. He comes for deeper work than can ordinarily be done by polite phrases; and while he is not unwilling to be a guest for a time, there is another name which he prefers as giving him more of freedom and going deeper into the meaning of his coming—the name of brother. While we conceive it to be in one sense his first business to cultivate and always maintain, as far as possible, pleasant social relations with the people to whom he has come, the same as in relation to a parish at home, it must be remembered that, in both cases, this is not the main end which lies beyond and deeper, and is, briefly, to bring people to and develop in them the Christian life. But in both cases ordinary pleasant social relations may mean a great deal. The mere presence and natural social conversation of one who is a Christian, still more a missionary, and whose heart is in his work, often exerts a large unconscious influence.

But among the people in the midst of whom we are, pre-eminently—and doubtless the same is more or less true of other eastern peoples—men are generally much more easily approachable

upon religious and personal subjects than at home, where many times a man can hardly be approached upon these subjects at all. This is evidently due to the deeper sense of individuality, as well as of the sacredness of such things which prevail in the West; but, whatever the cause, the fact remains that on a large part of the mission field the point of view is different, and religion, or "*tao-li*," "doctrine," as it is usually called in China, can be talked of far more easily than in Western lands. Personal subjects, too, form a larger part of social talk, even between strangers; and a further fact of great importance along this line is that the good old Scriptural custom—of which, of course, none of us want too much!—of exhortation, which in the West is likely to be a delicate, difficult, not to say formal and rather infrequent affair, exists in China in full force, so much so as to be really one of the mainsprings on which the daily course of events in office, store, and home all over the empire depends. Who does not see that here is a door wide open before the missionary and those associated with him in his work, by which a quiet but most powerful and effective influence can be exerted, both in personal appeal, argument, and persuasion with those not yet persuaded (勸化人), and in the no less necessary work of "*tsai-p'ei*" (栽培)-ing, developing, guiding, and correcting, that is, by suggestion, counsel, warning, encouragement, or entreaty, those who already believe. Of course, however patient and amenable to exhortation a people may be—and some peoples, as well as some individuals, are very much less so than others—it goes without saying that the elementary principle of "speaking the truth in love" must never be departed from, and that there is a danger of offending, 得罪人, which must not be forgotten.

A practical question in regard to social relations is whether the missionary should seek his people by calling upon them, especially, as a pastor does at home, or wait for them to come to him. Often, no doubt, it will be wise for him to do the latter. He has already travelled thousands of miles, perhaps, at great expense of time and money, to come to his people; then, when he locates in a city, or goes to a village, let the people do their part by coming to see him if they care anything about him or what he has to say. Moreover, he soon perceives that he is under great limitations, as compared with his brother in the same work at home. He is not only a missionary, but a foreigner as well; and while his very appearance as a foreigner may not frighten the small children of the neighborhood, as it sometimes may, a call from him is a great and marked event, bringing out all the neighbors in curiosity to see and hear, and making the family on which he calls more or less conspicuous as having some connection with foreigners.

But, making due allowance for these considerations, we believe there is more opportunity in this direction than is sometimes supposed; and this must also be increasingly true, as the missionary becomes better known and his character and motives are more clearly understood. There are times when all doors are open; making and receiving visits, hospitality, congratulations, and good wishes, are the order of the day. At such times, in the case of almost any established mission, certainly the missionary will find no difficulty whatever in calling freely on his neighbors and many others. True, he may find the majority of his native friends forty fathoms deep in heathenism and heathen observances, not to speak of other sins, in spite of the fact that for a score of years, perhaps, they have had a Christian mission at their doors. Never mind; if he cannot say a word at the moment—sometimes he can—his opportunity will come in due time; and, in any event, he has come nearer to his people and knows them better and is better known by them than if he had not seen them in their homes.

So in a village, visitors may not come; in which case since the mountain will not come to Mohammed, Mohammed had better go to the mountain, and, instead of sitting shut up in the house or inn, go to the tea-shop or the places on the streets where the villagers gather, where he is likely to find plenty of opportunity both for social conversation and making acquaintance and for talking about the "doctrine" as well.

In locating or opening work in a new place, too, city or town, it may often be well worth while to take pains to call socially on the leading public men of the place—officials and teachers, perhaps also the principal literary men—as the way may be open for doing so. Unwelcome calls, it hardly needs to be said, should not be forced; but a pleasant, even cordial reception is assured in many cases, and a good-will may thus be secured of great value for the missionary work, besides opening the way, possibly, for an interest in the message which it brings.

Like his Master the missionary must keep himself accessible to all who need him. "The man who wants to see him is the man he wants to see." It may be vexatious beyond measure from the point of view of his own particular plans of work and study to have one interruption after another and one caller after another in his most precious and golden working hours; nevertheless, he must be ready cheerfully to put aside the occupation of the moment, being conscious down deep in his heart that he would be much more disturbed if his callers ceased to come than by any temporary interruption. Nor will it answer, especially by contrast with the open-hearted, open-handed hospitality of the East which puts

work, meals, and other things aside to entertain its guests, to show indifference, lack of interest, or pre-occupation, to friends, some of whom may have come long distances to see him. The missionary has something to give to those who come to him, more precious than silver or gold; it is his time, his thought, his interest, his sympathy, his love for them, and his hope on their behalf, nay, more, himself; and he must give in patience, and without stinting, to the full measure of that which he has to give and which his visitors can receive.

(To be concluded.)

*Different Ways leading to the Goal of Christianity in China.**

BY REV. IMANUEL GENÄHR.

(Concluded from p. 75, February number.)

BUT the *preaching* of the gospel alone will not achieve it. We know from our Lord that He went about, *teaching* in their synagogues and *preaching* the kingdom and *healing* all manner of sickness among the people (Matt. iv. 23.) In like manner the vast work of Christianizing China will not be brought about entirely through missionary instrumentality, but rather through the co-operation of Divine and human agencies working in a *great diversity of ways*, certainly far more slowly, gradually, and imperceptibly than is usually expected; for the problem of missions in China is no other than to bring about the moral transformation and regeneration of the yellow race. And this will not take place suddenly, but in the form of a process, by which gradually fresh blood, new life, and new strength is infused into the veins of the mummy-like China of to-day (Matt. v. 13, 14; ch. xiii. 33).

One of the ways by which this process will be effected is medical missions. Our brethren of the medical profession, who walk in the footsteps of Jesus, are in a way to do more than can be accomplished by any other work of Christian charity to win the hearts of the Chinese for Christ. By the work done by them the people receive a kind of object lesson, suited to their ability of comprehension, in which *unintentionally* the likeness of the Saviour and His kindness towards men are reflected.

* Read before the Conference of the Rhenish missionaries, Hongkong.

Medical missions are also more suited than any other missionary method to disarm the prejudices of the Chinese, to break their haughtiness, and to lay the axe to the root of the ramified tree of Chinese superstition, which luxuriates most wantonly in the field of medicine.

We do not go so far as to say the work of medical missions is an indispensable requisite for our evangelistic endeavours, but we are certainly of opinion that it is a most valuable ally and one of those ways in which many already, owing to the relief given, have been led to Christianity. That masterly art by which to-day the blind see, the deaf hear, the dumb speak, the lame walk, the fever-stricken are healed, and the dead are brought to life again through "these medical missionaries," as Mr. Smith calls them, and their hospitals, does not at all prove that Jesus Christ is *not* the same yesterday, to-day, and forever, as he and others want us to believe. The works which Christ did have continued upon earth, the change which has occurred is simply that the healing succession has been turned and continued by the Holy Ghost within the line of natural means. No doubt "the medical missionary, his medicines and knives" will often "get the glory." But it is also true that medical missionaries and hospitals are a triumph of the Spirit and power of Him who "took our infirmities and bore our sicknesses." Medical work in China is a work full of toil and hardship, so that those engaged in healing need the hearty sympathy, co-operation, and prayers of their brethren.

Another ally which is also not to be underrated is the Christian school. Of course I do not mean our Christian day and boarding-schools, but higher schools or academies, which not only aim to teach the English language and other branches of useful knowledge, but above all try to implant a higher standard of Christian morals.

As to the fruits of such higher schools I certainly would not hold any exaggerated notions. But I do not belong to those who belittle or underrate the noiseless and painstaking labour done by teaching missionaries. For though this kind of labour, even in the near future, may yield but little visible fruit, it nevertheless belongs to the class of preparation by which the soil of paganism will be loosened and prepared for the activity of those missionaries who are doing specific evangelistic work. Whosoever takes it for granted that the evangelization of the world is possible in the course of the next decenniums and chases this phantom of the imagination, will, of course, be prepared to judge adversely such quietly operating, indirect missionary agencies. These brethren ought to consider for a moment the far reaching effects produced by men like Alexander Duff and Joseph Neesima, and others in this

domain. Indeed, one has only to mention the names of these men to secure to higher schools honorary citizenship in missions.

English and American missionaries have tried to meet the demand for foreign learning which now permeates the country far and wide, inasmuch as they have called into life higher Christian schools, which enjoy a fair reputation, at important centres of the empire. But there is still room for more. The days of the old-fashioned free-schools (*yi-hok*) are numbered. The Chinese themselves are tired of them. To schools, however, which are able to give their pupils a sound education in which intellectual and moral culture duly balance each other, the future in China belongs. As schools of this kind have been, in the hands of God, the means for many a youth to learn to know Christ and to grow into a Christian character, this will be still more the case in the future when Christian ideas have become the common property of the learned, and esteem for Christianity has become more and more prevalent.

We may here also mention the literary branch of mission work as one of the ways leading to the goal of Christianity.

China as well as India has its Society for the Diffusion of Christian and General Knowledge. The name of this Society itself suggests that it does not limit itself to the propagation of Christian and apologetic books in any narrower sense. Its publications are far more comprehensive. It includes all branches of literature in so far as they are related to Christianity (school books, periodicals, conversational literature, etc.). The well known English missionary, Mr. Timothy Richard, is at the head of the Society. He finds the task of his life in producing and propagating Christian and general knowledge amongst Chinese, and is indefatigably active in recruiting missionaries for this so badly neglected branch of missionary labour.

If one considers that about one thousand missionaries are mainly given to evangelistic activity in China, hundreds mainly to educational work, and again hundreds mainly to medical work, whilst the number of those who are wholly devoted to the preparation of Christian literature can be counted, according to Mr. Richard on the fingers of one hand, one cannot but admit that literary work has been enormously underrated.

Again, Mr. Richard is quite right in saying that now when there is such a universal demand for Western learning, the time to cultivate this branch of effort is more propitious than ever. If one takes into consideration the fact that besides Protestant missions there are other powerful competitors for the sympathy and suffrages of the yellow race, there is, if we are not to leave the field clear for them to possess, indeed no time to lose.

These competitors are, according to Mr. Richard (1), the modern materialists and agnostics, without God and religion. They form syndicates and expend scores of millions of pounds sterling to exploit China for their own benefit.

(2.) The Romanists, with the Pope supreme instead of God and conscience, light and love. They are Romanists first, Frenchmen or Germans second, and Christians last. By weekly papers and other means they propagate their views. They have about a million followers. Led by Jesuits they aim at nothing else than to destroy Protestantism.

(3.) The Russians, with a mixture of modern materialism and devout but dark and loveless mediæval Christianity, who seek national aggrandizement and Greek orthodoxy more than Christianity. It is a disquieting fact that Russia, besides its vast railway and banking schemes, has decided on a forward missionary movement.

In the face of these adversaries and competitors one can but heartily wish that the Society for the Diffusion of Christian and General Knowledge amongst the Chinese may be abundantly blest as a means to a speedy conversion of heathen China. Though the Society was only founded ten years ago the results of its work have been remarkable. Viceroy Chang Chih-tung in 1894 sent 1,000 Taels (£160), and other influential Chinamen (non-Christians), *unasked*, have sent smaller sums to aid the Society's work. With its head-quarters at Shanghai the Society has come into contact with many influential Chinese, including both the Viceroys Li Hung-chang and Chang Chih-tung and many of the Haulins (i. e., doctors of Chinese literature). Many officials, high and low, appreciating the work done by the Society, are cultivating friendly relations with Protestant missionaries and have promised protection and help for Christians. The province of Hunan has been for many years the hot-bed of anti-Christian literature, but after two years' perusal of the Society's books the chancellor of education for the whole province has invited the Society's Chinese editor to become professor in the chief college of the provincial capital! Thus the results form a marvelous record, which is not easily paralleled in the annals of missions. Certainly in the process of redeeming China's millions, this method, which has many advantages and suits the genius of the Chinese, will not be less effective than others, since it has accomplished so wonderful a result in so short a time.

I should perform my task very imperfectly if I were to pass unnoticed one way in which the hidden wisdom of God has recently made known to many Chinese the intentions of His love. I mean

the way of "mass-conversions." Not only our Mission, but also missions as a whole, in China, rejoice in the fact that the heathen are coming over to us on a larger scale than heretofore. Witness the increase in the churches during last years.

Protestant missions in China were hitherto distinguished from Catholic missions in this respect, amongst others, that they have directed their attention not so much to the aggregate or collective bodies (*Volksganze*) as to individual conversions. To lead men one by one to the Lord and to unite them to small communities of believing Christians, was our aim. But if the conversion of individuals is set up as the proper and only aim of missionary labour the object of missions will suffer a fatal displacement. According to the explicit command of Christ we are "to make disciples of all the nations." No matter how we may explain the words *μαθητεύσατε πάντα τὰ ἔθνη*, one thing is plain, that the great commission may not be mistaken to mean: "make a full and true conversion of the single individuals the condition of baptism," but simply: be ye my helpers in bringing the pagan peoples to me into my school or discipleship (*μαθητεύσατε*), where they, standing under the discipline of my word of teaching (*διδάσκοντες*), will have opportunity to develop* themselves farther and farther.

The problem of missions, then, is not to gather a "pure and spiritual church," but to bring about, and that in no narrow restricted sense, a national church (*Volkskirche*), consisting of baptized Christians, in which the Holy Ghost Himself gradually gathers the members to the community of believers.

God's ways in the Christianizing of the nations are different from our plans and wishes, which often are beside the mark and aim to bring in a state of things which neither the apostolic nor our own churches in practise have ever attained. It belongs to the self-denial which our calling demands from us that we dismiss the fanciful pictures which are in no proportion to the actual state of things and face with sobriety the reality, no matter whether it answers our wishes and illusions or not.

It seems as if God Himself seeks to correct some mistakes which have been made and some false notions which have taken possession of our minds. Almost contrary to our expectations, and perhaps even contrary to our wishes, God leads the heathen in larger numbers to us. I believe there is not one amongst us who does not look with mixed feelings at this movement towards Christianity which goes through the whole empire; for we cannot

* Dr. Ashmore has lately in the RECORDER very aptly called the bulk of our churches "undeveloped" Christians; others have given them the name "elementary" Christians.

conceal from ourselves that it is not at all a religious, but, as I should call it, a socio-politic movement. Nevertheless we have reason to thank God for opening the doors in China so wide. Moreover, though inquirers of *this* class may not be called "awakened," and still less "converted" people, yet they are willing hearers and disciples (*μαθηταί*), out of which by God's grace something can be made unto the praise of His glory.

But it requires also on our side not a little self-denying *love* and *patience*, *spiritual insight* and *pastoral wisdom*, to grasp the situation and to direct the movement into a sound course. From the Catholic church, which works according to mediæval patterns, we can learn how we ought not to do. Every missionary method which, owing to a wrong principle of accommodation, only knows how to bring a mutilated gospel which but inadequately presents the central truth to the poor ignorant heathen and does not aim at making him *μαθητὴς Χριστοῦ*, cannot but appear to us as a parody of the great commission of Christ.

But there is also a true and justifiable accommodation which teaches us to come down (*amor descendit*) to the power of comprehension of our people, and prevents us from aiming at things impossible, at least in the first epoch of missionary labour. Here we are to prove self-denying *love*, which consists of doing a work with full devotion, which only half meets the holiest wishes of our hearts; and *patience*, which does not even then scold and find fault when the applicants for baptism "seek their own" in external benefit only—be it that they expect to escape some imminent danger, or the plots of their enemies, or even to get the help of the missionary for their law-suits. How mildly St. Augustine in his book, "*De Catechizandis Rudibus*"* judges such sincere applicants, because he knows how to take into consideration the demoralizing effects of paganism. So also Cyril of Jerusalem, from whom we read in his introductory catechism: "It may also be that thou comest under a different pretext, for it is possible that a man wants to seek a wife and is led by that reason. The same may also be said as to the women. Often a slave wants to please his master, or a friend to oblige his friend. I seize the bait of the angler and receive thee in good hope that thou wilt partake of salvation, though thy motive was bad. Perhaps thou wast not aware which net had caught thee. Thou wentest into the nets of the church. Let thyself be caught alive. Don't flee, for it is Jesus who has caught thee, not to kill thee but to vivify thee after having killed thee." In a similar strain an English bishop (Caldwell) has expressed himself as to a certain class of Indian converts. They are, so he says, altogether

* Vide Neander, Church History in *loco*.

incapable of higher motives. If they place themselves under Christian instruction, then it depends wholly upon our motive and not upon theirs. "The only hope for them is to bring them as soon as possible into the school of Christ."

Now, as to the average heathen Chinese, no one who has had any experience will deny that he is almost incapable of higher motives. Nor is this to be wondered at if we take into consideration the present state of paganism. Therefore we will not blame these distressed and down-trodden people for seeking shelter in the church against all kinds of violence. Of course I do not mean that we ought to foster and to encourage their impure motives, but methinks we ought to abstain from finding fault with them and scolding them. Indeed we may even thank God that we are not left quite powerless to help them in some way, if not in act at least in giving them advice. And as to suffering injustice we may also well distinguish between suffering which must needs be according to God's will, and sufferings which may properly be avoided. Though the whole world lieth in wickedness, things have not yet gone so far that the most violent alone are likely to be in the right. In the idea of authority there is also involved a pledge to suppress all injustice. If we help it to fulfil its duty by denouncing violent acts, we are then doing our duty as loyal subjects.

Thus we are not to assume the higher motives in our converts, but to awaken them, and so to give the will a right direction. This must be done during the catechumenate by a wise and cautious treatment. When we have succeeded by influencing in this manner the will, and when a modest measure of Christian knowledge has been the result of our instruction, then should we no longer delay baptism. In and by means of this rite we bring our converts into the school of Christ, in which they—as well as we—are to continue to learn all their life long.

It is, however, not to be wondered at that, in spite of all caution, painful experiences and disappointments of many kinds are not wanting to us, since spiritual insight and pastoral wisdom, these indispensable qualities requisite for a missionary, are not inborn in us. But as the apostle exhorts us to "desire earnestly spiritual gifts," amongst which he also enumerates the gift of "discerning of spirits" (i. e., spiritual insight and pastoral wisdom), we should take it home to our hearts in a special manner now, since the Lord of the harvest has been pleased to give us a wide entrance to the harvest field of China and we have much reason to fear that we must needs receive a great deal of chaff along with the wheat.

To the humble-minded, who recognize how insignificant and poor their own labour is, compared with the high claims of their

calling and with the great work of God which passes all understanding, God giveth grace. May He grant to us a keen eye to watch the ways in which His "manifold" and "hidden" wisdom leads the Chinese to salvation, and renewed zeal and energy to follow more fully His own laws revealed in the process of the redemption of the human race.

London Mission Work in Hunan and Hupeh.

[Dr. John has kindly furnished us the following letter, which is a Report of the L. M. S. work in Hunan and Hupeh.—ED. RECORDER.]

HANKOW, *December 30th, 1899.*

Rev. GEORGE COUSINS,

Foreign Secretary, London Missionary Society.

DEAR MR. COUSINS: This letter needs not be a long one, for most of the facts on which I should like to dwell are well known to you. There are a few things, however, connected with this year's experiences to which I should like to refer:—

1. The Opening of Hunan.—The most signal event of the year has been the opening of Hunan. The year 1899 will always be remembered in connection with the wonderful extension of Christian work in that exclusive and bitterly anti-foreign province. I might, in order to show what great changes have taken place in Hunan, dwell on the remarkable journey made by Mr. Sparham, Mr. Greig, and myself in April and May of this year, on the opening of Yo-chow to foreign commerce and the settlement of Mr. Greig and Dr. Peake at that city in November, on the colportage work carried on by Mr. Alexander of the Alliance Mission within the walls of Chang-sha itself, on the presence of the representatives of three missions at Chang-teh and the ease with which they have been able to carry on their work in and around that important city, on the imprisonment of Chow Han and the suppression of the anti-foreign literature of which he was the principal author and disseminator. But most of these facts are in your possession, so I need not enter into particulars. I will only remind you that the changes which have taken place in Hunan are to be ascribed, in a great measure, to the persistent and long continued efforts of the London Missionary Society in Central China, and that we are called upon in a *special* manner to give God thanks for what our eyes are now permitted to see in that province. I would add that I look upon the opening of Yo-chow to foreign commerce as an event of great importance in its bearing on the missionary work in Hunan.

Whether Yo-chow will turn out to be a success, looking at it from a commercial point of view, remains to be seen. No doubt it would have been better in every way if Siang-tan and Chang-teh could have been made treaty ports. But this being at present impossible the next best thing was to open Yo-chow. To have any place thus thrown open in Hunan is an important step in advance. The fact that there is a spot anywhere *within* the province, where foreigners may reside and trade, must produce a very salutary effect on the Hunanese mind and make a great deal of difference to the missionaries in their efforts to carry on Christian work among the people at large. As a matter of fact it has made a marked difference already. It is to be hoped that the whole of Hunan will be soon thrown *wide* open, and that before long missions will be found actually established in all its sixty-four counties.

2. The Opening of the High School and Theological College.—The opening of the high school in April, and the theological college in November, will render the year 1899 an ever memorable one in the history of the L. M. S. in Central China. The applicants for admission into the high school, were very numerous. We saw a hundred at least, and we might have opened with that number. It seemed to us that forty would be as many as we could manage at the beginning; but the pressure was so great that we were compelled to yield a little, so we commenced with forty-seven. Of these, twenty-five were Christian boys, and thus a strong Christian element was introduced into the institution at the very commencement. The heathen boys were, for the most part, the children of well-to-do compradores and merchants. All the children, whether Christian or heathen, were charged a fee. The heathen children were all charged the full fee of \$60 per annum. Some of the Christian boys paid the same, but being on the whole comparatively poor a reduction had to be made in favour of most of them. None of them, however, paid less than \$24 per annum, a sum sufficiently large to cover their board. The heathen scholars and the wealthier Christian scholars were thus made to help the poorer Christians, and the school was started on a self-supporting basis. Thus a beginning, and a very promising beginning, was made in the early part of this year. Mr. McFarlane will tell you, I have no doubt, what progress the school has made since. There are two facts connected with our high school which I should like to mention: (1). It is the first institution of the kind that has been established in Hankow. There have been high schools in Wu-chang in connection with other missions for years, but ours is the first in Hankow itself. They have been creeping up slowly these years, whilst we, on the other hand, have leaped into success at once, and

find ourselves able to start with ease at the point reached by them only after years of hard toil and patient waiting. This is to be ascribed, of course, to the altered condition of things in the empire. (2). The second fact I wish to mention is, that our high school is a genuine Christian school. A strong Christian influence pervades it and must emanate from it. Among the heathen boys there are some who declare themselves to be Christians at heart, and the Christian vocabulary is rapidly fastening itself upon not a few of them.

The opening of the theological college in November was an event which brought much gladness to all our hearts. We have begun with eight students this year ; but we hope to start next year with not less than twelve. These eight are giving us great satisfaction as students as well as in every other respect. They are hard working men and deeply in earnest. Some of them have unquestionably the preaching gift and some of them have the qualifications needful for the pastoral office. We have every reason to believe that they will turn out to be valuable helpers to the Mission in the years to come. One of the greatest needs of the Mission at the present time is a strong staff of well trained native workers. In the theological college we have, I think, the very instrument required to secure such a staff.

Next year the boarding-school for girls will be started in Wuchang, and also the school for medical students at Hankow ; and thus before the close of the year our educational scheme, in all its four branches, will have been fairly launched. This is a consummation to which we are all looking forward with deep thankfulness.

In the matter of the higher education the L. M. S. in Central China has been somewhat late in starting. But we have started at last, and all that we have to do now is to go on and develop. There is no reason why the educational department in connection with our work in Central China should not become one of the greatest educating and Christianizing forces in the land.

3. The Increase in Church Membership.—The increase in church membership, I am sorry to say, has not been as large as that of last year. In 1898 there were baptized—adults, 660 ; non-adults, 149 ; in all 809. All these were baptized in Hupeh alone. This year there have been baptized—adults, 514 ; non-adults, 123 ; in all 637. This gives the accessions for both Hupeh and Hunan. We have had in Hunan 191 baptisms and in Hupeh 446. Thus there has been a considerable falling off in the increase of the year in Hupeh as compared with last year. Still there is much cause for thankfulness.

Real progress has been made in this province this year. An increase of 446 is by no means small. There was a time when we

should have looked upon it as very large. The most striking fact in connection with the increase of the year is the admission of so many Hunanese to church fellowship. This adds a peculiar interest to the year's work, and will make the year itself an ever memorable one in the history of the L. M. S. in Central China. Hundreds more might have been baptized by us on the journey to which I have already referred, for there were many hundreds at the various stations waiting our coming. The 173 adult believers, actually baptized, were admitted only after careful examination, and may be regarded as the very pick of the candidates who came before us.

4. Christian Literature.—The missionaries of the L. M. S. in Central China have always taken a deep interest in the preparation and dissemination of Christian literature, so a reference to the work done at Hankow this year in this particular line of things will not be deemed out of place. For particulars I must refer you to the annual report of the Central China Religious Tract Society. All I can do now is to give the statistics of the year's circulation. The total number of Scriptures issued by the National Bible Society of Scotland has been 9,725 Testaments and 545,193 Portions, the largest number ever issued by the Society in one year. The circulation of the Tract Society has amounted to 1,209,647. The united circulation of the two Societies amounts to 1,864,565 publications, a circulation bordering on two millions. That is what I call a magnificent piece of work. Every tract and every gospel is a preacher and an evangelist. The missionaries are few, but the tracts and gospels are many, and are finding their way into quarters to which the missionaries have no access.

5. Encouragements, Discouragements, Progress.—I could give many incidents in connection with the work of the year bearing on these three points. But it is hardly necessary. Some of the incidents have been given in former letters, and need not be repeated now. I could tell you of drawbacks and failures, of backslidings and apostasies. I could tell you of the coldness and worldliness of some and of the inconsistencies and falls of others. It is not all sunshine on the mission field by any means. There is a very bright side to our work; and there is a dark side also. The missionary is often tried, and the more optimistic and enthusiastic he is, the greater the trial. It is not the pessimist who suffers. The man who expects nothing is seldom disappointed. It is the man of strong faith, big hopes, and burning enthusiasm who feels the keenness of disappointments and the bitterness of failures. I believe with Emerson that "every great and commanding movement in the annals of the world is the triumph of enthusiasm," but I believe also that true enthusiasm never comes without bring-

ing its heavy penalties along with it. But why should I trouble you with a detailed account of our trials? You have your own, and doubtless you often feel that they are more than you can bear. I would assure you that, in spite of trials, the encouragements are greater, vastly, than the discouragements, and that our great work is making genuine progress in every direction. Carlyle defines progress to be "living movement." Accepting that as a true definition I do not hesitate to say that the L. M. S. in Central China can boast of real progress. We may not be moving as fast as we could wish; but there is *movement* and living movement all around us. In spite of much opposition and some disappointments the kingdom of God is being firmly established in the midst of this people. Of this there can be no doubt whatever. When I am assailed by Giant Despair I have only to think of the past and compare the state of things to-day with that of thirty years ago, or even ten years ago, in order to gain a complete victory.

"Art thou low, and sick, and dreary?
Is thy spirit sunk and weary
With its fight against the ills of life, that
Seem to fill the air?
Gird thy loins once more, and try,—
The stout heart wins the victory,
But never dark despair."

6. Reinforcements.—Our hearts have been greatly gladdened this year by the return of Mr. and Mrs. Foster and the addition to our number of Dr. Peake, Mr. Burniss, Dr. and Mrs. Fowler, Dr. Massey, and Mrs. McAll. Wuchang has been highly favoured by the appointment of Mr. and Mrs. Foster to the Mission in that city. We in Hankow, whilst feeling our own loss keenly, sincerely congratulate our brethren on the other side of the river. In the hands of Mr. Foster the general work of the Mission in Wuchang is safe, and in the hands of Mrs. Foster the success of the high school for girls is assured. It never rains but it pours. Wuchang is to have not only a high school for girls, but a hospital for women also. This is another cause for congratulation. I congratulate Wuchang, and I very sincerely congratulate Miss Massey on her appointment as our pioneer lady medical missionary to Wuchang, one of the finest and most important cities in the empire. We are deeply thankful to the directors for remembering Hiau-kan in a manner so handsome. The advent of Mr. Burniss and Dr. and Mrs. Fowler will be an inestimable blessing to the work in Hiau-kan, Yun-mung and Ying-shan. Mr. Geller has been holding the fort alone all through the year, and has done splendidly. I am glad to say that loneliness and hard work have not told injuriously on his constitution. When at Hiau-kan, a few days since, I was rejoiced to see him looking so

well and so happy at the end of the year's work. Hian-kan is the oldest of our out-stations, and on the whole the most prosperous. The work there has made steady progress from the beginning. Of late, however, the progress has been remarkable. Last year there were 250 baptisms in that county alone, and this year there have been 178, making 428 in two years. Converts are to be met with in every part of the district, and the entire district is becoming rapidly leavened with a knowledge of Christian truth. You will be pleased to hear that the Lu-han railway is passing through the district, and that very soon, perhaps before the end of the year 1900, the journey between Hian-kan city and Hankow will be reduced to a pleasant trip of two hours. The new missionaries are to be sincerely congratulated on their appointment to this most attractive sphere of labour. Taking Hian-kan, Yau-mung, and Ying-shan together—and they do go together—you have a sphere such as cannot be beaten in the whole of Hupeh.

The advent of Dr. Peake as our pioneer medical missionary for Hunan was a great joy to us all, and to no one was it more so than to myself. You know what my feelings are with regard to Hunan, and you may imagine how glad I am that we have now two missionaries actually settled in the province. The ease with which we have taken possession of Yo-chow and the marked progress of the work in the whole of the Siang valley, augur well for the future of the L. M. S. in Hunan. To make it one of the finest missions in the world rests with yourselves. We thank you for the two men you have given us for Hunan; but we have asked for eight more. Please do not forget that Hunan possesses an area of 88,000 square miles and a population of more than 20,000,000. In asking for ten men for Hunan do you think we have asked for too many? The only thing that surprises me is the extreme moderation of the Hankow committee.

7. The Health of the Mission.—The health of the Mission has been exceedingly good throughout the year. We have had no deaths and hardly any illness. This is to be ascribed in a great measure, under God's blessing, to Kuling. It is impossible to overestimate the debt which all the missions in this valley owe to that magnificent sanatorium.

8. Sickness and Death among the Converts.—Among the converts there has been a great deal of sickness, and the loss by death in the native church has been considerable. One dear brother, Mr. Wei Teh-sheng, our senior evangelist in King-shan, is now lying in the hospital on what appears to us to be his death-bed. Mr. Wei was converted at the Wei village in Hian-kan more than twenty years ago, and ever since I have been looking

upon him as one of my dearest children in the faith. From the day of his conversion till now, his has been a beautiful, exemplary, consistent Christian life. As an evangelist in King-shau he has done a noble work for the Master. To the converts he has been a true shepherd and to the people a genuine friend. Two days ago I went to see him. I found him very weak in body, but strong in soul. I said: "Mr. Wei, the end is not far off; you seem to be standing on the brink of the river. Are you afraid?" "Afraid!" was the reply, "No, I am not afraid. My Father is at the helm." Of Wei Teh-sheng it may be said with confidence: "He has fought a good fight, he has finished the course, he has kept the faith; henceforth there is laid up for him a crown of righteousness." I must refer to the death of Pastor Chu, of the Wesleyan Mission. In his death, in October, the Christian church in Central China has sustained a heavy loss. He was baptized by me in 1862, and was the first baptized convert in Central China. When the Rev. Josiah Cox, of the Wesleyan Missionary Society, came to Hankow, I handed over to him Mr. Chu as a teacher of the language and a general helper in Christian work. Soon after his conversion his sincerity underwent a severe test. He had been driven away from his native province by the Tai-ping rebellion. The troubles of the rebellion having quieted down, the people began to return to their homes and reclaim their property. Mr. Chu was heir to the estates of his father and uncle, and would have been wealthy if put in possession. He laid his claim before the guild of his native province, and they considered it. They appointed a day for the hearing, and said: "We have considered your claims, and have come to the conclusion that the property is yours; but before we can help you to get it, you must give us a promise that you will cease worshipping the foreigners' God and give up faith in Jesus." In reply Mr. Chu said: "Then the property may go. I believe in Jesus, and shall worship Him all the days of my life." After working for several years as a catechist he was, by a unanimous vote of the district meeting, passed on to the ordained ministry, in which he laboured for many years as a faithful servant of Jesus Christ. His long Christian career of more than thirty-six years was one of steady progress and growing influence. He was greatly respected by all the Christians in these three cities and highly esteemed by the missionaries of all the missions.

In speaking of Mr. Chu I have mentioned the fact that he was baptized in the year 1862. I commenced work at Hankow in 1861, but none were baptized that year. In 1862, nine were admitted to church fellowship. They were the first fruits of Central China unto Christ. The history of that little band of

believers is a deeply interesting one. Five of the nine developed into valuable native helpers—two into pastors, two into evangelists, and one into a school teacher. Three are still living, and all three are faithful disciples of the Lord Jesus Christ. The venerable Mr. Pao is still our senior evangelist in Ku-chang. The aged Mrs. Kao is still in charge of one of our girls' schools at Hankow, and Mrs. Wang is the wife of one of our Wuchang evangelists. Six have died, and all, except one, have died in the faith. The church of 1862 was small, but I doubt if a church so small, even in England, has ever turned out so many helpers of sterling worth. I shall never forget the year 1862. It was a year of outward trial and discomforts, but a year also of boundless hope, restless activity, and intense religious life.

And thus are we brought to the close of another year. To me personally, and to the whole Mission, it has been a year crowned with mercies innumerable. Goodness and mercy have followed us all the year through. There have been mistakes and failures, there have been imperfections and sins. But God is merciful and ready to forgive. At the close of the year we come to the Master and, like the apostles of old, tell Him all things. We lay our work before Him, asking His forgiveness and beseeching Him, for His own name's sake, to accept and bless our poor endeavours. And we do so, knowing that our Lord is wonderfully merciful and kind. He does not regard the amount of work done, or even the quality of it, but the honest endeavour and the unselfishness of the aim. Our best executions may be ragged and incomplete, but the Master will not despise them on this account. Even our failures he can use for the furtherance of His kingdom. "His infinite plan proceeds by our failures as by our triumphs. Both are alike to Him, for He takes them both up, transforms them and weaves them into His cloth of gold that makes up the warp and woof of time. And I am not sure but we shall find that, when the vast fabric has all been woven, the mistakes and weaknesses of men, the blunders and failures, will show as important threads as the most splendid successes and victories."

Praying that the new year may come to you there and to us here richly laden with God's best gifts,

I am, dear Mr. Cousins,

Yours sincerely,

GRIFFITH JOHN.

P. S. January 1st, 1900.—Mr. Wei Teh-sheng passed away last night. We shall miss our brother greatly. To the King-shan work his death is an irreparable loss.

*The Prohibition of Religious Instruction in
Government Schools in Japan.*

BY REV. H. LOOMIS.

THE action of the Japanese Educational Department in prohibiting religious instruction in all the schools enjoying special government sanction and privileges was a great surprize and disappointment to the friends of progress in Japan. It was brought about by the combined action of a few representatives of the old conservative spirit and the young and agnostic element that has gained a considerable influence in educational circles and is strongly opposed to all forms of religious belief.

But the outcome is likely to be the very reverse of what was desired and expected by such action. All the leading newspapers oppose such action, and the discussion that has followed and is still going on will no doubt help the cause of education and Christianity as well.

Some representatives of the missionary body recently called upon Marquis Ito, who has been Prime Minister three different times and is recognized as the ablest and most influential statesman in the country, and they were assured that he did not approve the restrictions. By his suggestion and through his efforts the same persons have also had an interview with the present head of the Cabinet, Marquis Yamagata, who gave them a long hearing and the assurance that their statement had given him new light on the subject and would receive careful consideration.

It is evident that the regulations will be modified or revoked. The public sentiment is so strongly and universally opposed to such action that it cannot stand.

There may be no change during the term in office of the present Cabinet ; but it is generally expected that those now holding such positions will soon be replaced by those who more fully represent the sentiment of the people. The present arrangement was simply what has been termed a "make-shift," and is not what the country requires. Any change is quite certain to bring into power those who are in favor of a broad and more liberal policy.

The recent decision of the Cabinet to place all forms of religion on the same basis, is the first action of the government in which Christianity has received official sanction. Hitherto it has been simply tolerated ; and while the old edicts were no longer enforced they had never been revoked, and Christianity had a tacit but not public recognition of its presence and right to exist. Now

it stands on the same footing as Buddhism or any other religion, and can claim the same rights and privileges.

This state of affairs has caused much feeling and anxiety on the part of some of the Buddhists who have hitherto enjoyed, to some extent, government patronage and the advantage that comes from being recognized and sustained by those who occupied positions of rank and influence. In order to avoid the disadvantages of the new situation, a branch of one of the most powerful of the Buddhist sects has been making an effort to have the regulations that are recommended by the Cabinet either changed or disapproved by the Diet. At first it was proposed to make Buddhism the state religion; and, as such, accord it special privileges. But it has become evident that however much this may be desired by those who are agitating this matter it is hopeless to expect such action on the part of the government or the Diet. Hereafter each religion must stand on its own merits.

The present Diet is having an unusually quiet and creditable session. Hitherto there has been so much confusion and bitter strife that it has seriously interfered with efficient and successful registration. But as the result of experience, and also as a matter of necessity, there has come to be a recognition of certain leadership that tends to both harmony and efficiency. This is certainly very desirable, and will be of great value to the country.

Thus far the operation of the revised treaties has not created any special difference in the condition of foreign residents. As a rule the officials have been especially anxious that the new condition of affairs should be as free from inconvenience and as pleasant as possible. Considering the lack of experience on the part of so many in authority it is very creditable to the Japanese that there has been so little friction arising from the new state of affairs. As time goes on it is probable that the relations of the people and foreigners will become more and more intimate and friendly.

Such a condition of things is already noticeable in all places in the country where missionaries reside. Almost without exception the officials of all classes are asking to be taught English, and are ready to make any concession if they can only secure the services of a missionary as teacher. In most of the classes that have been formed the Bible is made one of the text-books and is studied with interest and profit. The coming into such close contact with the best and ruling class cannot but be helpful to the missionaries and the cause.

In a recently published book entitled "Japan in Transition," the author states that the converts to Christianity may be classified under five heads, viz.: (1) Those who make their living by working

for the missionaries; (2) Those who derive material benefits by falling in with missionary views; (3) Those who have been in contact with missionaries and for various reasons raise no objection to being styled Christians; (4) Those who are passing through missionary schools for the purpose of being educated in foreign subjects; and (5) Those who are wives or servants of such Europeans as insist on their dependents observing Christianity.

According to this author Christianity has made little impression upon the hearts of the people, and especially upon the educated or higher class of the Japanese.

But the facts of the case go to prove that the very opposite is the true state of affairs. Instead of the Christians in Japan being of the inferior class and making their religion the means of personal gain, there are many who occupy positions of importance and influence and not a few who have made sacrifice for the sake of their faith. Among the members of the Protestant churches the larger part belong to the middle or better class.

As an illustration, one of the native churches in Yokohama has a membership of six hundred and seventy. For more than twenty years they have supported their own pastor and made large contributions to the general work. At an ordinary contribution to the cause of home missions the collection amounted to \$60. One of the elders is the proprietor of a large photographic establishment; another is an artist; and two more are business men.

In the present Diet there are thirteen or fourteen Christians. The President of the Lower House is a very devoted member and elder in the Presbyterian church. The recent Chief Justice is a prominent member of the Congregational church. The Minister of Foreign Affairs and the Secretary of the Prime Minister are Christians. The captain of the largest ship in the Japanese navy is a Presbyterian elder; and while attached to the naval department in Tokyo was the President of the Young Men's Christian Association in that city.

In the faculty of the Imperial University there are three or more Christian professors, and upwards of sixty students. The President of the Agricultural College and a large portion of the teachers and students are active believers. In the employ of the steamship and railway companies, as also in the banks, there is a much larger number of Christian young men than would naturally be expected from their proportion to the whole population.

The number of communicants in the Protestant churches to-day is not far from 41,000. Their contributions to the support of the same during the year 1898 were upwards of \$47,000. Many of the Christians make large sacrifices on account of their faith. In a

considerable part of the country the profession of Christianity is attended with ridicule and opposition that tests the faith to the utmost. But in spite of all hindrances the religion of Christ is growing in influence as well as in numbers, and the only hope of the country lies in its future success.

In Memoriam.

DR. MASTERS.

BY REV. C. BONE.

The last mail from San Francisco brought us the sad intelligence of the sudden death of the Rev. Dr. Masters. Although he spent but ten years in China, he was essentially a missionary to the Chinese; and the last fourteen years of his busy and useful life he devoted to the spread of the gospel amongst the Chinese immigrants on the Pacific slope. Dr. Masters was an Englishman. He was born forty-nine years ago in Evesham, and after the usual middle class education, spent three years in Richmond College, which was then exclusively devoted to the training of missionaries. He came to China in the autumn of 1874. He came to us with a commanding presence; he was blessed with a finely modulated voice; he possessed a quick ear for tones. Consequently he soon became a fluent, correct, and idiomatic speaker of Cantonese. He did hard, plodding, conscientious, and successful work, and there are many in the south of China to-day who took their first steps in the way of life, led by his gentle hand. Dr. Masters was also a powerful preacher in his mother tongue. His sermons, logical of construction and pure of diction, are remembered yet, and if at times he was thought somewhat broad-minded by those who had never studied Renan, Wellhausen, Colenso, and Kuenen, all recognized in him a loyal champion of a soul-saving gospel.

His commentary on 2nd Corinthians is a permanent monument of his tireless industry. Dr. Masters was a genial, brotherly man, whose love of fun was well-nigh quenchless, whose exuberant spirits were like dew and sunshine to all within the circle of his influence. Of his life, after he left China, I do not propose to write at length. The Californian papers have no word to say of him and his work but respectful appreciation. He devoted fourteen years to his beloved work on the lovely Pacific slope. He preached in the streets when such preaching was unpopular. He attacked the high-binders when such an attitude was dangerous. He defended the weak when such devotion was utopian. He lived for the solitary Chinese when such enthusiasm was a puzzle. He worked for the government, for the educated, and for the poor. Now that his place is vacant, all recognize the unalloyed manliness of the missionary, and all vie in acknowledging his sterling worth. Dr. Masters was a cultured man—well read in his own language, a reputable scholar in the dead languages, and a frequent and able contributor to the current magazines of his adopted country. I was privileged to spend a fortnight with him, two years ago, and found him the same stalwart Christian minister, the same transparently sincere friend, the same impassioned missionary—possessed of a character mellowed by age and beautified by communion with God. He has gone; his place will not be more adequately filled. A brother, a missionary, a man, a prince, has fallen in the forefront of the battle, ere yet his day had waned.

Correspondence.

GOSPEL ROLLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have recently completed what I call the first edition of my "*Big Gospel Rolls*," and I have found them such a help in my work, it seems a pity that the idea should not become widely known.

From each of the gospels I carefully selected passages which seemed the most striking and the most easily understood. I have employed a teacher to write them out on large sheets of paper three feet six inches by two feet, in large characters readable at twelve or fifteen yards distant. These sheets have been mounted and then bound together on a roll like the Daily Text Rolls; a heading or hinge of calico nine inches, prevents their tearing in constant turning over.

I now have Matthew, Luke, and John more or less complete, and so can bring the Word of God prominently before the people. I find this a great help against rambling and aimless talk, and would ask special prayer for this.

There are few stations in which the teacher has not many leisure hours. Let him write out a few sheets that you may use them and

try for yourself and native helpers.

I began this work after prayerfully seeking guidance about the right use of £2 sent for the work here.

The entrance of *THY WORD* giveth light. And I trust this may lead many to read the Scriptures lying unused in so many homes, and also encourage the reading of four large print New Testaments which I lend in tea shops in this city. I must also mention my banner, "Repent, for the Kingdom of Heaven is at hand," which has also been a great help to me. It is three feet six inches by nine inches, and has been my constant companion in town and country for the last few months.

It goes in a sling across my back when I am walking, and is now getting very widely known.

Probably I shall be changing this banner shortly and have Matthew xxiv. 14 instead.

A map of the world in tract form, twelve inches by nine inches, is amongst my smaller engines of war, but very useful, because I have attached to it a small calendar with an epitome of God's dealings with the world from Adam to Christ.

Believe me,

Yours very sincerely,
M. BEAUCHAMP.

Our Book Table.

The Society for the Diffusion of Christian and General Knowledge has just published seven volumes of short biographies translated by Mrs. T. Richard. They are on white paper, and are in Mandarin and well illustrated. They comprise the lives of Christians—most of them known in the church as leaders, martyrs, or philanthropists—chronologically

arranged, beginning with the apostles and ending with Professor Finney.

Being in Mandarin these might be useful as class books in boys' and girls' schools as well as among women and children generally.

To be had at 380 Honan Road, Shanghai. Price \$1.50 for the seven volumes complete.

太平洋傳道錄.

We are glad to note that the Society for the Diffusion of Christian and General Knowledge has issued this the first part of the autobiography of the venerable John G. Paton, of New Hebrides fame, whose story has thrilled multitudes in all English-speaking lands. The book is all the more welcome on account of its being in Kuan-hua, which can alone do justice to the graphic style of the original. The book will be devoured by native Christians, and pastors would do well to recommend it for *reading aloud* in the home circle. But the story also forms a valuable and striking evidence of Christianity for heathen readers. The book ends with farewell to Tanna, in which Mr. Paton suffered so much for the gospel; and which is still the scene of bloodshed, a missionary having lately been butchered by the Tannese.

The work is the translation of Rev. R. Mateer, of Wei-hien, Shantung Presbyterian Mission, and the second volume will follow in due time.

Mc.

Great Books as Life-Teachers. Studies of Character Real and Ideal. By Newell Dwight Hillis, Author of "The Investment of Influence," "Man's Value to Society," etc.

Right Living as a Fine Art. A Study of Channing's Symphony as an Outline of the Ideal Life and Character. Newell Dwight Hillis, Fleming H. Revell Co., New York, Chicago, Toronto. (To be had of Mr. Edward Evans, Shanghai.)

The career of Dr. Hillis has been followed by a multitude of people who never saw him, never heard him, and know very little about him except that he had the moral audacity to be chosen Dr. David Swing's successor in the unique ministrations of the Music Hall, Chicago, and still later to fol-

low the still more unique captaincy of Plymouth Church, Brooklyn, under Henry Ward Beecher, and his pupil, Dr. Lyman Abbott. Dr. Hillis has published many books, some of which we have previously noticed in these columns. They are all alike full of meat, and show that their author has literally drawn honey from a multitude of hives. In the books now before us, he has not followed his previous line of selecting a theme and illuminating it from the vast ranges of human thought, but has chosen a few great books and has analyzed them on a plan of his own with a view to the elucidation of moral instruction therefrom.

It is more than superfluous to say that the essays are brimful of the best teaching in the best form. Many readers will find them somewhat florid in the adornment of expression, but this is a fault from which the more recent writings of the author are more free than the earlier ones. It is well known that the substance of these books was delivered as discourses to Plymouth church audiences, but possibly not entirely in their present form. They are not meant as homiletic models, but have a value of their own, and will find a wide and a steadily widening circle of readers in many lands, and perhaps wherever the English language is read.

Eleventh Annual Report of the Canadian Presbyterian Mission in North Honan, 1899.

This young Mission now numbers sixteen adult members on its staff, together with a number of workers who have no mention in the official list *i.e.*, the wives of missionaries. We observe that the new Imperial Post Office has reached North Honan, for the Mission address is given as Chang-tê-fu *via* Tientsin. Three main stations are occupied, and effective work

done in Chang-tê, Wei-hui, and Huai-ch'ing, the three northern *fu* cities of the province. Adults baptized during the year number 46.

The following points are noteworthy: (1). All the stations report an increase of sales of Christian literature. The first years of this mission witnessed extraordinary sales of literature. This was followed by a period of indifference to books. Now a stage of revived, and we believe more intelligent interest in books, has come. The Reform Edicts caused the rise of abnormal feverish interest, succeeded by the cold wave. But this year it is gratifying that, notwithstanding, the demand is increasing. Even women have taken more books this year than ever.

(2). Station classes are now self-supporting, and one station reports that the native contributions are enough to support one helper.

(3). A further advance is marked by the employment in future of Honanese as helpers instead of importing preachers from older missions in Shantung.

(4). There is better observance of the rest day by the natives.

(5). The first chapel erected by the natives themselves, in a small out-station, has been dedicated.

(6). An interesting visit to hunt up a friend in the capital of the province showed a most hopeful work of grace in that great city, entirely carried on by natives who had visited one of the stations.

(7). A noble testimony. We quote from the Report: "At a village in the district, where a family had but recently forsaken idolatry, threats had been made to compel payment of the customary temple dues. Two of the natives were sent there on the day of the theatricals to preach and sell books, as well as to encourage the Christians, but the villagers seized and

beat them. Fastening their hands behind their backs they tied them up to trees. Besides they smashed their table and chairs and tore all their books to pieces. The brethren thought on the words of Jesus and rejoiced, and said: 'Since you have not tied our tongues we will continue to testify!' At sundown they were released and told to leave the place. Two other Christians hearing of the trouble hastened to their relief during the night. They held their ground next day; their Bibles were destroyed, but they used their hymn-books and sung and testified." This reads like the account of Paul and Silas, with their feet fast in the stocks, praising God.

(8). Such societies as "the Boxers," who are working such havoc in the neighboring province of Shantung, do not seem to be active in Honan, though drought has been very severe and the future is ominous. A little local insurrection was not anti-foreign or anti-Christian, and the leader sent the mission a friendly letter to assure the foreigners he meant no harm to them! Well-poisoning stories swept over the field, producing blank dismay, but happily no lives were taken, and the excitement died away.

(9). The Mission is strong in doctors (four male and two female). The extraordinary number of cataract cases reported in previous years, gives little sign of falling off. This year there were thirty-four in one station alone.

D. MACG.

We have received a copy of Rev. Arthur Smith's new work, *Village Life in China*, a fitting companion to *Characteristics*, which we hope to notice more fully in our next issue. Price to missionaries, \$3.00. Presbyterian Mission Press and Mr. Edward Evans.

We acknowledge with thanks the receipt from the Commercial Press of a copy of their English and Chinese Grammatical Primer. This, like the Readers, etc., already issued by them, is a translation of the work prepared by the Christian Vernacular Society of India; and now, being issued in English and Chinese, makes it very useful in Chinese school rooms where English is being taught. Paper covers. 72 pages. Price 25 cents.

Dr. Muirhead has received the following notice of the *Mission World*, an excellent monthly magazine. He will be glad to send the names of subscribers to the publishers in London:—

The Mission World.

We would be greatly obliged if you would kindly lend us your valuable aid in making *The Mission World* widely known. The following brief statement has been signed by a number of leading men of different religious bodies and by the secretaries of almost all the principal societies:—

“Modern missions have been at work for about a century, and their operations now extend to almost all parts of the world, while their work increases daily in interest. It is therefore of the greatest importance that there should be a journal published in the United Kingdom, giving intelligently, in a Catholic spirit and in an attractive, readable method, with perfect fairness and trustworthiness, a connected view, from month to month, of the progress of the kingdom of Christ in all parts of the foreign field. This want has, in our opinion, been well supplied by *The Mission World*, which we strongly commend—wishing for it a large circulation.”

The Mission World is thus not a private speculation, but a public undertaking for a most necessary object in the midst of the rapid advance of missionary effort.

Clergymen of different churches could help greatly by making it widely known to their congregations by whatever means seem to them most advisable, and sending names of subscribers.

All such assistance would be of importance. Lists of new subscribers could be sent either to the publishers, Marshall Brothers, Keswick House, Paternoster Row, London, E. C., by whom copies will be sent, without delay, post free, for four shillings a year, two shillings a half-year, or one shilling a quarter, or to any booksellers.

Books for Mohammedans.

Enquiries often come to us as to what books, suitable especially for Moslems, are available. The following list is all we can find:—

1. 天道正統 This book, composed by Mr. McIlvaine, long since dead, was written by him at Chinnanfu, the capital of Shantung. When he came as one of the very first to preach the gospel there, the Mohammedans flocked around him in great numbers, claiming that they were religiously nearly related to him. This kinship Mr. McIlvaine was not willing, however, to acknowledge, and consequently many bitter argumentations took place. The result is this book, in which he delivers straight from the shoulder blows at Mohammed and his doctrines, sparing nothing and acknowledging nothing in their favor. The first part of the argument is good, showing that revelation could not be continued in Mohammed in the way he claimed, so as to supersede Christianity. But the references to the prophet are such as to gender the deepest hate in the mind of a Moslem reader, and the use of the book would need to be wise, or riots could be easily stirred up in short order.

2. 自歷明證卷三依美德定.

This is the third in the series published by the S. D. C. K. called "Portable Evidence of Christianity." The idea of the series is to furnish from all lands the most noted examples of conversion to Christianity. The subject of this number tells how an Indian Moslem passed through various sects of Moslemism without finding peace which he does ultimately in Christianity. The convert afterwards becomes a minister of the Episcopal Church. The book is founded on an autobiography. This cannot but do good wherever distributed to Moslems.

3. 真理尋繹 In this catechism by Dr. Muirhead, which deals mainly with the Chinese three religions, he devotes a few pages to Mohammedism.

4. We learn that the S. D. C. K. has in press a volume on Comparative Religions, in which the four great living religions are treated. The first two chapters deal with Mohammedism in a modern spirit, and it is the intention to publish these separately in order that those upon whose hearts work for Moslems is laid, may be able to make special use of this part.

If there are any other books which deal with Moslems we would be glad to hear of them.

經題直譯. 3 vols. Easy Wên-li, by 朱寶森, of Shanghai.

These sermons are among the recent publications of the Chinese Tract Society of this city. Formerly we had Village Sermons by Milne, Sermons by Moule, and Kuan-hua Sermons by DuBose. All these have been useful for Sabbath reading to Christians who are too few in number to have a pastor of their own. The present work differs from the foregoing, in that it is the first specimen of sermons from a native, and as such is to be wel-

comed. It shows for one thing the growth of the native church.

From the Preface we learn that the author was educated in the schools of the Episcopal Church, especially in theology at St. John's College, and his book has received the approval of his Bishop. He tells us that owing to his once having been partially asphyxiated by charcoal fumes his memory seemed ever after to be so impaired that he could not recall the heads of his discourse without written notes. In time the number of these had so increased that when he had leisure at 膠城, to which he was appointed preacher, he revised the whole and had them printed. If all Chinese preachers were compelled to prepare their sermons with similar care there would doubtless be a marked improvement in their utterances.

The preacher, out of seventy-three sermons has nineteen texts from the Old Testament, and the following list of most of his New Testament subjects will give a fair idea of his range:—

Vol. 1. Blessed be the God and Father of our Lord Jesus Christ, In the name of the Father and of the Son and of the Holy Ghost, I am the bright and morning star, The precious box of ointment, I am the Good Shepherd, He is not ashamed to call them brethren, The temptation, Triumphant entry, He is the propitiation for our sins, The resurrection, The ascension, A name which is above every name, The sheep and the goats, Neither give place to the Devil (four sermons).

Vol. 2. The leaves were for the healing of the nations, Pool of Bethesda, Behold I stand at the door and knock, Thy will be done, The one thing needful, Nothing but leaves, Without faith it is impossible to please God, God be merciful to me a sinner, The laborers in the vineyard, This do in remembrance of me (two sermons), Bring him to me,

He that eateth my flesh and drinketh my blood hath eternal life, The seven words on the cross.

Vol. 3. Quit ye like men, Faithful in a few things, Faithful unto death, Let not the sun go down upon your wrath, Son of David have mercy upon me that I may receive my sight, Go ye into all the world, Examine yourselves, The time is short, Grace, mercy, and peace be unto you.

The treatment usually falls under three heads in the old-fashioned way. His illustrations are usually from Scripture, and one would like if he had made more frequent use of illustrations peculiar to his own country. But the Wên-li form seems to forbid anything novel in this line. The sermons are addressed to Christian congregations, and differ in that respect from Dr.

DuBose's work. But the sermons will be appreciated by helpers and others who seek to edify Christian gatherings. D. MACG.

The Christian Endeavor Topic Cards (in Chinese), with Daily Readings, for 1900, are now ready. Price two and a half cents each. Presbyterian Mission Press.

PAMPHLETS AND MAGAZINES RECEIVED.

The *China Review* for December and January.

Annual Report of the Medical Missionary Society in China (Canton) for 1899.

Twenty-fourth Annual Report of the Central China Religious Tract Society (Hankow).

Ecumenical Conference on Foreign Missions. (New York.)

Editorial Comment.

WE begin in this number of the RECORDER a series of articles by Dr. Mateer, which are of the nature of a critique on Dr. Nevius' little book—"Methods of Mission Work." Many will be glad to read what Dr. Mateer has to say, as it has long been felt that something ought to be written showing what has been the outcome of the application of Dr. Nevius' theories in the very field in which he labored. Dr. Mateer has waited long before writing, and now writes carefully and caudily. He would be the last to misrepresent Dr. Nevius or his methods, but he feels that in justice to the work of missions, not alone in China, but also in other lands, certain facts should be given and impressions corrected. The work of missions is not only many sided but also complicated. We sometimes think we see clearly, and in

stating our views we find many to corroborate or at least approve them, when perhaps all the time we were mistaken, or were dwelling upon half truths. Certainly with Dr. Mateer's article before us we shall be able to form a juster estimate of the views of Dr. Nevius, and the cause of truth will be a gainer, as also the cause of missions. When the articles are finished they will be gathered into a booklet and published.

* * *

OUR missionary friends in the province of Shantung are certainly living in perilous times. The "Boxers" are threatening them on every hand, and while no foreign missionary has suffered violence—so far as we know—since the lamentable death of Mr. Brooke, yet the native Christians have endured untold

persecution, have been mulcted in fines of fifty taels or more each, in places, and been robbed and plundered, the Chinese officials quietly looking on. Soldiers have been sent to various places, but with strict orders to make no trouble with the Boxers. A friend writes that the Empress-Dowager is trying to protect the missionaries under one wing and the Boxers under the other. We scarcely think, though, that she has the missionaries "under her wing." At the same time she is afraid to have them killed or driven out for fear of international complications. A note from Dr. Porter, of P'ang-chuang, received just before we go to press, states that Dr. Smith (Rev. A. H.) and Mr. Chapin had gone to Chi-nan Fu to consult with Mr. Campbell in the matter of the Boxers. We are sure our readers everywhere will be glad to unite in prayer that God's people may be protected in these times of trouble.

THE real animus which actuates the Empress-Dowager is seen in the fact, recorded in the Shanghai daily papers of February 26th, that she has issued orders to have the bones of K'ang Yu-wei's ancestors taken from their resting place and destroyed. We only hope that K'ang is enlightened enough to know that this can only harm the perpetrator of such an act of vandalism. Meanwhile we learn that K'ang, fearing, doubtless, for his life, has left Singapore, taking passage for England. Word also comes that Mr. King, late superintendent of telegraphs, has been arrested by the Portuguese in Macao, and is to be handed over to the Chinese authorities.

This is in such strong contrast to the action of the British government in relation to these much sought after but honored refugees, that we hope the Portuguese government will repudiate the action of the local authorities and release Mr. King, and, more than that, ensure him safety so long as he is on Portuguese soil.

* * *

THE Ecumenical Conference on Foreign Missions which is to be held in New York, April 21st to May 1st, promises to be a grand affair, and we consider those happy who will be able to attend it. Already we begin to hear people declaiming against the great expense it will be, and like some of the disciples when they thought there had been a lavish and needless use of precious ointment on one occasion, exclaim, "Why this waste." But the Lord did not object. It was worth all it cost. We always feel sad at a great expenditure of money over a funeral, but at a wedding,—that's a different matter. That's for the living. And this is to be in some respects the grandest wedding that Christendom has ever witnessed. Not only will the ends of the earth be here brought together, but the different branches of the church of God will be brought into touch and sympathy as never before. We believe that this Council will have far reaching effects for good upon the work of missions for all time to come, and all that it costs will be more than amply repaid by what it achieves. We do not believe that the Master will object to the expense. Let grumblers say what they may; let us rejoice and give thanks.

WE would call special attention to the Tentative Program of the Christian Endeavor Convention, to be held at Foochow, April 3rd to 6th. Dr. Clark has already arrived in Japan, and the friends in Foochow are putting forth every effort to make the Convention such a meeting as has never before been held in China. We feel sure that it will be well worth while for everybody to attend that can possibly do so. There are perhaps more

native Christians in and about Foochow than any other part of China, and they seem to be capable of more enthusiasm, judging from all we have heard. Even if some of the Chinese Endeavorers are not able to understand all that goes on, owing to difference of dialect, etc., yet they will get great good just from seeing and being part of such a meeting. Do not forget the time, April 3rd to 6th.

Missionary News.

Statistics of the English Baptist Mission, Shantung, to 31st December, 1899.

| | | Ch'ing-chow-fu. | Chou-ping. | Total. |
|---------------|--|-----------------|------------|--------|
| Area. | Area worked in counties... | 4 | 14 | 18 |
| Workers. | Missionaries and wives and Z. M. S. workers ... | 19 | 15 | 34 |
| Stations. | Stations occupied by foreigners | 1 | 1 | 2 |
| | Sub-stations ... | 98 | 209 | 307 |
| Membership. | Baptized last year ... | 125 | 281 | 406 |
| | Transferred or added otherwise | 8 | 3 | 11 |
| | Decrease by death, etc. ... | 46 | 49 | 95 |
| | Total membership (communicants) ... | 1,618 | 2,577 | 4,195 |
| Educational. | Theological Training Institute, Ch'ing-chow-fu ... | 52 students | | 52 |
| | Boarding-school for boys, Ch'ing-chow-fu ... | 70 pupils | | 70 |
| | Boarding-school for girls, temporarily dismissed. | | | |
| | Village schools for boys ... | 28 | 47 | 75 |
| | do. „ girls ... | 12 | 2 | 14 |
| | do. „ scholars (boys) ... | 338 | 436 | 774 |
| | do. „ (girls) ... | 76 | 27 | 103 |
| Native Staff. | Native staff in Mission employ ... | 43 | 60 | 103 |
| Medical Work. | Medical returns, dispensary patients | 9,650 | 9,013 | 18,663 |
| | do. hospital „ | 211 | 143 | 354 |
| | do. visited in homes | 250 | | 250 |
| | do. poisoning cases ... | 33 | 37 | 70 |
| Museum Work. | Visitors to museum, Ch'ing-chow-fu. | | | 78,399 |

R. C. FORSYTH.

CH'ING-CHOW-FU, February 2nd, 1900.

*State of the Missions whose Head-quarters are at
Hangchow for the year (己亥) ending January 30th, 1900.*

| MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES. | | Actual Com- municants. | | Baptized during the year. | | Applicants for Baptism. | | Contributions (by Chinese only), Church (2) Alms and support. other uses. | |
|---|---------------------------|---------------------------|-----|---------------------------------|-----|----------------------------|-----|--|---------------|
| | | M. (1) | F. | M. | F. | M. | F. | | |
| CHURCH | 1864, <i>Hangchow</i> | 56 | 32 | 23† | 10 | 15 | 5 | 190.60 | 67.08 |
| MISSION- ARY | By letters | 27 | 23 | ... | ... | ... | ... | | |
| | 1876, <i>River Hsiens</i> | 27 | 31 | 8 | 5 | 9 | 9 | 51.20 | 12.95 |
| SOCIETY, | 1877, <i>Chu-ki Ch...</i> | 120 | 60 | 34 | 7 | 35 | 6 | 130.00 | 74.00 |
| | West | | | | | | | | |
| C. M. S. } | <i>Chu-ki Ch...</i> | 55 | 29 | 17 | ... | 24 | 9 | 56.00 | 14.00 |
| | East | | | | | | | | |
| | <i>P'u-kyang</i> | 3 | ... | 2 | ... | 10 | 4 | 6.00 | 2.00 |
| Totals | | 463 | | 106 | | 126 | | \$603.83 | |
| AMERI- CAN | 1865, <i>Hangchow</i> | 76 | 50 | 7 | | 8 | | 146.00 | 79.00 |
| PRESBY- TERIAN | <i>Sin-z</i> | 24 | 12 | 8 | | 12 | | 56.00 | 41.00 |
| | <i>Hai-ning</i> | 6 | 2 | 1 | | 8 | | | |
| MISSION. NORTH. | <i>Tong-yang</i> | 37 | 49 | 10 | | 12 | | 20.00 | 8.00 |
| | <i>P'u-kyang</i> | 14 | 2 | 7 | | 12 | | 16.00 | |
| A. P. M. N. } | Totals | 272 | | 33 | | 52 | | \$366.00 | |
| CHINA | 1866, <i>Hangchow</i> | 25 | 29 | 3 | 2 | 5 | 1 | 74.84 | Total \$28.77 |
| | <i>Siao-san</i> | 11 | 12 | 4 | ... | 7 | 4 | 71.40 | |
| | <i>Chu-ki</i> | 34 | 14 | 4 | ... | 7 | 3 | 20.00 | |
| INLAND | <i>Sin-dzen</i> | 10 | 5 | 1 | ... | 2 | 3 | 4.20 | |
| MISSION, | <i>Dong-lü</i> | 12 | 6 | 2 | ... | 3 | 1 | 8.20 | |
| | <i>Yü-ang</i> | 17 | 9 | ... | ... | 4 | 4 | 15.10 | |
| C. I. M. } | <i>Lün-an</i> | 26 | 8 | ... | ... | 6 | 2 | 11.00 | |
| | <i>An-kyih</i> | 5 | 3 | ... | 1 | 4 | 2 | 8.60 | |
| Totals | | 226 | | 17 | | 58 | | \$242.11 | |
| AMERICAN PRESBY- TERIAN MISSION, SOUTH. | 1868, <i>Tien-aw-gyao</i> | 46 | 72 | 5 | 6 | 4 | 1 | 69.38 | 25.68 |
| A. P. M. S. } | <i>Hang-T'ai-bin-</i> | 18 | 16 | 3 | 3 | 5 | 5 | 43.29 | 7.07 |
| | <i>chow gyao</i> | | | | | | | | |
| Totals | | 152 | | 17 | | 15 | | \$145.42 | |
| Totals reported | 1900 Jan. 31 | 1,113 | | 173 | | 251 | | \$1,357.36 | |
| " | " 1899 Feb. 10 | 990 | | 115 | | 322 | | 1,493.39 | |
| " | " 1898 Jan. 22 | 1,069 | | 126 | | 285 | | 1,333.22 | |
| " | " 1897 Feb. 2 | 971 | | 155 | | 192 | | 1,038.44 | |
| " | " 1896 " 3 | 876 | | 131 | | 189 | | 750.01 | |
| " | " 1894 " 6 | 685 | | 79 | | 117 | | 707.14 | |
| " | " 1893 " 17 | 662 | | 105 | | 115 | | 718.34 | |
| " | " 1892 Jan. 30 | 575 | | 98 | | 93 | | 624.00 | |
| " | " 1891 Feb. 9 | 486 | | 82 | | 137 | | 550.90 | |
| " | " 1890 Jan. 21 | 443 | | 53 | | 109 | | 514.67 | |
| " | " 1889 " 31 | 430 | | 32 | | 75 | | 496.13 | |
| " | " 1888 Feb. 11 | 442 | | 30 | | 69 | | 411.80 | |
| " | " 1884 Jan. 28 | 350 | | 36 | | 41 | | 320.00 | |

NOTES.—(1) *Disproportion of the Sexes*.—Looking at the aggregate of communicants only about 41 per cent. are women. Of those returned by C. M. S. little more than 37½ % by A. P. M., N., about 42½ % by C. I. M. 38 % but by A. P. M., S., nearly 67 % accounted for perhaps by the great girls' school at Tien-aw-gyao. I am inclined to attribute the paucity of female converts not to the lack of women evangelists, who are far more numerous than the clergy, so much as to the apathy of husbands and parents with regard to the spiritual interests of wives and daughters. In part it is accounted for by the woman's difficulty in attending church.

(2) *Contributions*.—These on the whole are not up to last year's mark. Only C. M. S. records a decided increase. This consists partly of gifts to the Society's Centenary and Cleaners' Funds, partly of a gift of \$40 by a native Christian in Chu-ki towards relief of Christians rendered destitute by last summer's floods. Towards church support, owing to bad harvests, less was given in Chu-ki than promised at the beginning of the year. Nevertheless the collections there and in Hangchow reached a total of \$376, or about 91 % of the salaries of the three native pastors in charge. Other expenses are met partly by the interest on a deposit fund collected before pastors were appointed, partly by a grant-in-aid of the common fund from C. M. S., annually reduced by 5 % (of the original grant). The Hangchow congregation gave some \$50 more than their pastor's salary. They could easily have done better.

P. S. Addendum.—Besides the sum above reported, the native members of the AMERICAN PRESBYTERIAN MISSION, NORTH, contributed \$170 towards the expense of removing and enlarging one of the college buildings, raising their total of contributions to \$536 and the aggregate from Hangchow native Christians to \$1,527.36.

† Lepers, twelve, included.

January 31, 1900.

G E MOULE *Bishop*

Revival in An-huei.

There has been, and is still in the Ch'u-cheo district, Central An-huei, quite a revival in the churches there established. For long years the missionaries here have been working "as seeing Him who is invisible." Now the Lord is giving the increase. Within four months thirty-seven souls have been brought into the kingdom. Our joy is attended also with renewed responsibility in the training of these newly-emancipated converts.

W. REMFRY HUNT.

Reports Wanted.

An effort is being made to compile a report of Christian Endeavor work in China. Many individuals have been written to for reports, but some may have been overlooked, and letters may not have reached their destination. We would therefore ask those who have Christian Endeavor Societies which have not been reported to send statistics and an account of work done, to Miss Susie M. Burdick, West Gate, Shanghai. While the reports from distant stations could not be received in time to be presented at the Foochow Convention in April, they would go to make the report of the year more complete.

Anti-Opium League Notes.

The Executive Committee at its meeting, December 23rd, 1899, elected Rev. R. A. Parker as one of its members in place of Rev. T. A. Hearn, who returns home. Rev. C. J. Voskamp and Rev. F. Brown were also elected vice-presidents of sections in and about Shantung. Rev. Geo. Hudson was commissioned to represent the League while at home in England.

At the meeting, January 13th, 1900, Dr. W. H. Park reported

that his tract, "Shall we all smoke Opium?" had been published and sent to every missionary in China. It was decided to elect local secretaries of the League in as many different stations as possible, whose duties shall be to collect funds for the cause, distribute anti-opium literature, organize societies, and do all that is possible to create a local interest in this anti-opium crusade. Resolutions were also passed, asking the Programme Committee of the Ecumenical Conference to give a place for the consideration of the subject of anti-opium during the meeting in New York, and that Dr. Speer be requested to represent the League, and that three thousand copies of the book "Opinions of One Hundred Doctors as to the Use of Opium," be sent to that Conference.

At the meeting of the Executive Committee of the Anti-Opium League on February 6th, the president read a letter from Mr. Wilson, Secretary of the Society for the Suppression of Opium, expressing their gratification at the work of our Society in China.

Rev. John Ross, of Moukden, was elected vice-president for Manchuria.

T. C. BRITTON,
Secretary.

Tentative Program for the National Christian Endeavor Convention of China, at Foochow, April 3rd to 6th, 1900.

TUESDAY, P.M., April 3rd, at C. M. S. Ladies' Home. Reception and Recognition Meeting to Dr. and Mrs. F. E. Clark.

WEDNESDAY, A.M., April 4th, Tieng Ang Dong Church.

9-9.30. Early Prayer Meeting.
9.30. Rev. G. H. Hubbard and Mr. Ho Hok-sing presiding

Welcomes by C. E. and Epworth League Presidents—Mr. Ding Kai-ceng and Mr. Go Tieng-seu.

10 a.m. Responses by Central Committee and Visitors.

11 a.m. World-wide Endeavor. Dr. F. E. Clark.

WEDNESDAY, P.M., Geu Cio Dong.
2 p.m. Paper on the 15th Anniversary. Miss E. J. Newton.

2.30. Good Citizenship. Rev. Mr. Darwent, of Shanghai.

3.15. Active and Associate Members' Pledges. Dr. Clark.

THURSDAY, A.M., Geu Cio Dong.
9.9.30. Early Prayer Meeting.

9.30-10.30. Mr. Lyon or Mr. Brockman. On Bible Study.

10.30. Prayer. Native speakers.

11-12. The Quiet Hour. Dr. F. E. Clark.

THURSDAY, P.M., Tieng Ang Dong.
3. Junior Endeavor Rally.

3.3.30. Address by Mrs. Rich, of Shanghai.

3.30. Address by Mrs. F. E. Clark.

FRIDAY, A.M., Tieng Ang Dong.
9.9.30. Prayer Meeting.

9.30. The Lookout Committee. How to make C. E. and E. L. Societies grow. Native speakers.

10-11. Systematic Giving. Dr. Clark. Voluntary discussion.

FRIDAY, 2 p.m., Geu Cio Dong.
Consecration service. Led by Dr. F. E. Clark.

Dr. Porter, of P'ang-chuang, writes us :—

We are still in the midst of the trial and sorrow of the "Spirit Boxer" movement. Who could have foretold three months ago that such widespread disaster would succeed! One could not have imagined the idiocy or the obduracy of the Chinese officials.

On the 18th of October, the battle, of which I wrote you, stopped for a brief period the progress of the persecutors. For ten days there was an evident paralysis of their plans. During that time the criminal pur-

poses of the Shantung governor slowly developed. His reply to our earlier appeals were intended for show alone. He degraded the successful leaders in that fight, arrested the constable who had been brave enough to attempt to attack the Boxers in their nest, and whether wittingly or not, allowed the heads of the Boxers to suppose they were authorized in their attacks upon Christians. Then followed in quick succession the attacks upon Roman Catholic chapels and the subsequent successive lootings in Ch'ih-p'ing, Kao-t'ang, and Ch'ang-ch'ing. As the result of the widespread feeling that the Boxers had a secret order from the Empress, permitting them to do as they pleased, they re-organized very rapidly. Within a month there were twenty districts in Chihli and Shantung full of the raiders who committed daily depredation. When Mr. and Mrs. Verity arrived here *en route* for Tai-an, it was from great peril that they escaped attack. The higher authorities at Peking at last were roused to a conception of the enormity of the depredations. The overthrow of governor Yü was a most merciful providence. Yuan Shih-k'ai came as soon as possible, but not early enough to stay the utmost of misery and sorrow. The soldiers from Tientsin arrived in time to prevent the looting of the London Mission in Chi-chou, but not early enough to prevent the looting of one hundred Christian families of Protestants in Chihli. One of our very lovely little stations, the home of a native pastor and the center of work for nearly forty years, was trampled upon by the wild boars from the forest. Chapel and school and home were wholly despoiled. The loss was very great and the sorrow and despair still greater. Rees' compound was filled with refugees. Our flocks in Kao-t'ang suffered one by one until not a family escaped. Finally the

very week that the governor assumed the office, another of our specially happy stations was looted in a frightful manner, in the district of Hsia-chin, although the official had been fully informed of the danger. He made an effort to drive the Boxers from his own district, but none whatever to throttle the rising, although he had soldiers in good numbers. That was the same week that Mr. Brooks was murdered so ruthlessly and his head offered to the way-side god. Gen. Yuan has been making an effort to catch up with the destruction and awful wrong. But he is hedged about by method and etiquette. The four officials chiefly implicated in indolence and negligence, are likely to be replaced. Two fair proclamations have been reluctantly issued. Three men were beheaded by Yu Hsien as a sop to the foreign influence which secured his removal. But aside from that very few arrests have been made and no vigor shown in an effort to suppress this vast tumult with its terrible meaning. The wonder is that so little harm has come to the four stations of foreigners in the vortex of the storm. The Lord has been very gracious. The despoiled church members, Catholic and Protestant, have stood by their faith with wonderful persistence. Very few have fallen away. A bitter winter has followed the track of the Boxers. We have never known such extreme cold. The New Year is close at hand, and we still do not know that immediate relief is to come. In view of imminent peril not far off, eighty soldiers have come to stand guard through the peril of the New Year quiet.

When all this storm has passed and the sunshine appears again, shall we see the beginning of that new China for which we wait? The Protestant Christians at least will feel fresher bonds of sympathy and the martyr church of Shantung

will make a fresh appeal to the prayers and interest of men throughout the empire.

Reinforcements for the Christian Literature Society for China.

It is very gratifying to the Christian Literature Society for China (*i.e.*, the S. D. C. K.) that the missionary societies in Europe and America are beginning to realize the importance of setting men apart to prepare Christian literature just as much as it is important to have men specially qualified as evangelists, medical men, educationists, or for any other department of work.

Early last year our Society was reinforced by the Rev. W. A. Cornaby, who edits our *Chinese Missionary Review*. Later on in the year we find the Canadian Presbyterians and the Church Missionary Society expressing their views on the subject. Many no doubt will be glad to read the following extracts:—

The *Westminster*, Canada, for May 20th, 1899, writes:—

APPOINTMENT OF REV. DONALD

MCGILLIVRAY, M.A., B.D.

"The General Assembly's Foreign Mission Committee meeting in Toronto, Tuesday last, did a most unusual thing, a thing for which, as far as we know, they had no precedent, a thing which deprives the Mission in Honan of one of its most valuable members, but a thing which, we are convinced, will not only stand to their credit but will tell in the work of Chinese regeneration and missionary extension far beyond what the Committee or the church in Canada can measure or comprehend. They agreed, subject to the approval of the General Assembly, to the release of the Rev. Donald McGillivray from service in Honan

and to his transference to the service of the Society for the Diffusion of Christian and General Knowledge among the Chinese, with head-quarters at Shanghai. This action of the Foreign Mission Committee is so exceptional, and the announcement of it will come with such surprise to the church, that it deserves special attention. And in that work of evangelization the church of Jesus Christ needs not only evangelists, educationists, medical missionaries, and the like, specially qualified and set apart each to his peculiar work, but also, and at this unique crisis, most urgently, there are needed consecrated men of literary gifts to provide Christian literature to meet the new and enormous demand for Western knowledge.

"The new literature will decide the character of the new China. Let it be Christian, and the victory of Christian missions is sure; let it be infidel, and the sorest battles and worst defeats are yet to come.

"The Society for the Diffusion of Christian and General Knowledge among the Chinese, which has recently issued its Eleventh Annual Report, most assuredly has come into the kingdom for such a time as this.

"The years of experiment and preparation have been enormously rich in results, and in the new times now upon China the Society will become the greatest missionary force in the empire. It works through all the missionary societies of all the churches.

"China.—It is the hope of the Society that one man at least from each of the great missionary societies working in China should be set apart for the special work of providing for China a new literature based on Christian principles, and the success of their small effort is full of promise for the Mission Boards, and calls for immediate and extensive enlargement of the work."

APPOINTMENT OF REV. W. G.

WALSHE, B.A.

The Committee of the Church Missionary Society on receipt of a letter from Bishop Moule, enclosing letters from the Secretary of the Christian Literature Society in Shanghai, passed the following Resolution:—

"1.—The Committee have for some years had pressed upon them the importance of taking a larger share in the evangelization of the world through the agency of distinctively Christian literature, specially in connexion with their work in China. They believe this branch of missionary labour to be second to none in solemn responsibility and in possibilities of usefulness, as being well-nigh the only means, humanly speaking, by which to reach the more educated classes of Chinese society.

"When they recall how much the English church owes at the present moment to the writings of her great divines, and attempt to measure the influence of Christian literature in our own lands, and still more when they realize how much of the time and strength of the great missionary to the Gentile world were occupied in this branch of service, and seek to gauge the immeasurable results which have flowed therefrom, they believe that they possess unassailable ground for a policy which they desire now, by God's help, more adequately to develop.

"2.—Moreover, inasmuch as a special request has at this juncture come to the Committee through the Bishop of Mid-China from a society which is specially identified with the diffusion of Christian and general knowledge among the Chinese, emphasizing the urgent need which exists that the leading officials of China should become more conversant with the aims and nature of Christianity, pointing out that their ignorance is the natural result

of the fact that very few books on the subject are as yet published in Chinese, pleading that a strong body of men is required to supply this need, and definitely appealing to the Committee to permit the Rev. W. G. Walshe, of the Mid-China Mission, to be set apart for the purpose of taking a share in this great enterprise; and inasmuch as this suggestion has been cordially approved by the Bishop of Mid-China, and is known to be in entire harmony with Mr. Walshe's own wish,—the Committee, having had the matter under their full and

prayerful consideration, have come to the conclusion that it is their bounden duty to take an augmented share in the production of distinctive Christian literature for China; they therefore approve of the Rev. W. G. Walshe devoting his time and energies to literary work of this particular character.

"While this arrangement will at present be tentative, the Committee express the hope that it may lead, if it so please God, to fuller and permanent developments."

TIMOTHY RICHARD.

Diary of Events in the Far East.

Editorial reference was made in our last issue as to the *coup d'état* at Peking. We give below the text of the sundry decrees:—

TO RECEIVE INSTRUCTIONS CONCERNING A NEW EMPEROR.

The Grand Secretariat is hereby commanded to transmit our instructions to the following persons:—P'u Wei, Prince of Kung, 1st Order; Princes Tsai Lien and Tsai Ying, 3rd Order, and Duke Tsai Lan; also the members of the Grand Secretariat, Lord Chamberlain, Ministers of the Presence, Grand Council, Board of Comptrollers-General of the Imperial Household Department, the Manchu and Chinese Presidents of the Six Boards and Nine Ministries, and the heads of the Imperial Academy and Library. The above-named are hereby commanded to assemble in the Palace to-morrow morning (24th January) and await further instruction.

THE RESIGNATION OF THE EMPEROR KUANG HSŪ. (January 24).

While yet in our infancy we were by grace of the Emperor Tung Chih chosen to succeed him in the heavy responsibilities of Head of the whole empire, and when His Majesty died we sought day and night to be deserving of such kindness by energy and faithfulness in our duties. We were also indebted to the Empress-Dowager who taught and cherished us assiduously, and to her we owe our safety to the present day. Now be it also known that, when

selected to the Throne, it was then agreed that if ever we should have a son, that son should be proclaimed heir to the Throne. But ever since last year (1898) we have been constantly ill, and it was for this reason that, in the 8th month of that year, the Empress-Dowager graciously acceded to our urgent prayers and took over the reins of government in order to instruct us in our duties. A year has now passed, and still we find ourselves an invalid; but ever keeping in our mind that we do not belong to the direct line of succession, and that for the sake of the safety of the empire of our ancestors a legal heir should be selected to the Throne, We again prayed the Empress-Dowager to carefully choose from amongst the members of the Imperial Clan such an one, and this she has done in the person of P'u Chün, son of Tsai Yi, Prince Tuan, 2nd Order.

KUANG HSŪ PROCLAIMS THE NEW EMPEROR.

We hereby command that P'u Chün, the son of Tsai Yi, Prince Tuan, 2nd Order, be made heir to the late Emperor Tung Chih.

TUTORS FOR THE NEW EMPEROR.

The Ta A-yô, being still young in years and at the age for instruction, We hereby appoint Ch'ung Yi to be Imperial Tutor, and the Grand Secretary Hsü Tung is to be always by the Prince's side to attend to him. The Court of the Prince is to be in the Western Palace.

OTHER MATTERS.

A telegram from Tsin-tao, of the 14th states that a detachment of 180 men, with two field guns and two maxim-guns under command of Major Dürr, have left Tsin-tao to-day for Kiao-chou in order to protect the lives and property of Germans in the *hinterland*.

From Peking, on the 16th:

"News has been received at the Legation that two members of the Burma Commission, named Kiddle and Sutherland, were murdered in the bazaar at Meng-ka, 200 miles from Teng-yue (Momein), on the Burmo-Chinese frontier, on the 10th instant. Mr. G. J. L. Litton, of the British Consular Service in China, was slightly wounded on the same occasion."

Missionary Journal.

BIRTHS.

At Nairn, Scotland, Dec. 31st, 1899, the wife of Rev. W. M. CAMERON, A. B. S., of a son.

At Ch'ungking, Jan. 18th, ESTHER LOUISA, the wife of ISAAC MASON, F. F. M. A., Hung Hsien, of a daughter, "Grace."

At Chinkiang, Jan. 27th, the wife of A. GRACIE, C. I. M., of twin daughters; one still-born.

At Deerfield Centre, New Hampshire, U. S. A., the wife of W. W. SIMPSON, C. and M. A., of a daughter, Louise Martina.

On the 3rd of February, 1900, at Amoy, the wife of the Rev. A. J. HUTCHINSON, of a son (Henry James).

MARRIAGES.

At Pao-ning, Dec. 25th, R. W. MIDDLETON and Miss M. A. G. JOSE, C. I. M.

At Pao-ning, Jan. 4th, JAMES C. PLATT and Miss E. HUNT, C. I. M.

At Shanghai, Feb. 9th, ROBERT GILLIES and Miss V. A. RUSSELL, C. I. M.

At Hongkong, Feb. 22nd, Rev. AUGUST BETTIN and Miss ANNA WOLLERMANN, Rh. M. S.

At Shanghai, Feb. 21th, Rev. C. A. MORGAN and Miss M. GOWER, C. I. M.

DEATHS.

At Sui-fu, Sz-chuan, Jan. 16th, of broncho-pneumonia, at the age of 9 months and 7 days, HELENE GERTRUDE, only child of Rev. and Mrs. C. A. Salquist, A. B. M. U.

At Ta-ku-tang, February 26th, of pneumonia, Miss SUNDSTRÖM, of the C. I. M.

ARRIVALS.

At Shanghai, January 16th, Dr. Geo. F. STOOKE, for C. S. M., Ichang.

At Amoy, January 18th, Miss ANGIE M. MYERS, M.D., for A. R. C. M.

At Shanghai, February 3rd, Rev. JOHN MCCARTHY, from England via America, for C. I. M.

At Hongkong, February 7th, Rev. WILHELM SCHMIDT, Rev. PAUL LANG-

RELE, M. A., and Miss ANNA WOLLERMANN, from Germany for Rh. M. S.
At Shanghai, February 11th, Rev. E. and Mrs. TOMALIN, Mr. and Mrs. H. F. RIDLEY and two children, Misses A. M. M. GOWER, M. GOOLD, L. RICHARDSON, G. M. BLAKELY, G. DING, E. A. SHEPPERD, J. CARMICHAEL, E. W. FISHE, M. H. FISHE, N. E. FISHE, from England for C. I. M.

At Shanghai, February 18th, W. W. LINDSAY, from Australia, for C. I. M.

At Shanghai, February 21st, Mr. and Mrs. W. HAGQVIST and two children, Miss A. OLSON and Mr. EMIL JOHNSON, from America, for C. I. M.

At Shanghai, February 22nd, Messrs. N. CARLSON, D. URQUHART, C. WOHLLEBER and E. PETERSSON, from England, for C. I. M.

At Shanghai, February 26th, Miss M. WILEY, from America, for A. B. C. F. M., Foochow.

At Shanghai, February 27th, Miss R. GROVES, from England, for C. M., Ningpo, Rev. C. H. PARSONS, Rev. and Mrs. J. JOH. SKÖLD (returned), and Miss ISAKSON, for the Swe. Mis. Soc., Hankow.

DEPARTURES.

FROM Shanghai, February 4th, Rev. F. E. MEIGS, F. C. M. S., for U. S. A.; Rev. and Mrs. J. L. REES, A. C. M., and children, for London; Mr. ROBERT WATT, B. and F. B. S., for U. S. A.

FROM Shanghai, February 8th, Rev. A. INGLEMAN, for Sweden.

FROM Shanghai, February 17th, Miss ALICE JOHNSTON, B. G. M. (A), Kiu-kiang, for England; Mrs. F. E. MEIGS, F. C. M. S., and children, for U. S. A.; Rev. T. RICHARD, S. D. C. K., for New York.

FROM Shanghai, February 26th, Rev. W. H. SEARS and family, Rev. J. W. PIERCE and family, both of S. B. C., for U. S. A.; Rev. and Mrs. A. E. THOR, C. I. M., and children; Rev. J. S. WHITEWRIGHT, E. B. M., and family, for England.

ADVERTISEMENTS.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

論畫淺說

First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

花夜記卷一

The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

求應集

Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球勝地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury*.

The North-China Daily News says:—" *Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The Union says:—" *All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price \$1.00.

